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NIAGARA HISTORICAL SOCIETY,

No. 6.

NIAGARA LIBRARY,
1800 to 1820.

EARLY SCHOOLS
of Niagara.

BY

Janet Carnochan.

NIAGARA TIMES PRESS, 1900.

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NIAGARA HISTORICAL SOCIETY.

ITS objects are the encouragement of the study of Canadian History and Literature, the collection and preservation of Canadian historical relics, the building up of Canadian loyalty and patriotism, and the preservation of all historical landmarks in this vicinity.

The annual fee is fifty cents

The Society holds eight regular meetings during the year. The annual celebration is held on the 17th September and the annual meeting on October 13th.

The Society was formed in December 1895, and since May 1896 about twelve hundred articles have been gathered in the Historical Room.

OFFICERS 1899 - 1900.

Patron—WM. KIRBY, F. R. S. C.

President—MISS CARNOCHAN.

Vice-President—HENRY PAFARD.

Secretary—ALFRED BALL.

Treasurer—MRS. A. SERVOS.

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DR. JESSOP, M.P.P.,

CAPT. R. O. KONKLE.

DAVID BOYLE, Ph. D.

PREFACE.

THE only apology made for the re-printing of the two papers read before different societies, which form the sixth issue of our Society is that many requests have been made that these papers found in the bound volumes of the Canadian Institute and the Educational Association, and therefore seen by comparatively few may be put in a form more accessible to the general public, particularly as they are in keeping with our work. The account of historic houses in number five has been received with such favor, that it has been resolved that the next issue of our Society shall be in the same line, and form indeed a continuation of that number. Our thanks are due to Mr. St. John for his kindness in taking kodak views of the houses of Mrs. M. Servos and Mr. Geo. Field for number five, and to Mr. W. H. Wylie for views for the present number and that to follow. It is to be regretted that no views can be found of many of the earliest buildings of this neighborhood, buildings which now, alas, no longer exist, but efforts are being made to bring to light any such sketches, and it is earnestly hoped that much may yet be discovered to re-vivify the past and explain many points that to us seems dark and uncertain.



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THE Historical Room is open every Saturday afternoon from 3 to 5.

The pamphlets issued by our society are :

No. 1. Taking of Fort George, with illustration of Niagara River, 27th May, 1813 by Col. Cruikshank, 20 cts. (The edition is now exhausted.)

No. 2. (With three illustrations.) Centennial poem by Mrs. Curzon, Fort Niagara by Canon Bull, Slave Rescue in Niagara, 1837, by Miss Carnochan. 20 cts.

No. 3. Blockade of Fort George, with illustration of Niagara, 1806, by Col. Cruikshank. 25 cts.

No. 4. Memorial to United Empire Loyalists, by Jas. H. Coyne, President of Provincial Historical Society ; History taught by Museums, David Boyle, Curator of Archaeological Museum, Toronto ; Battle of Queenston Heights by Hon. J. G. Currie ; Monuments by Janet Carnochan. 20 cts.

No. 5. Sermon by Rev. Robert Addison ; History of Mrs. Jean Baptiste Rousseaux by Alexander Servos ; Historic Houses by Alexander Servos, Charles Taggart, Jessie McKenzie ; Palatine Hill and Evolution of an Historical Room by Janet Carnochan. 20 cts.

No. 6. The present issue. 20 cts.

Niagara Library, 1800-1820.

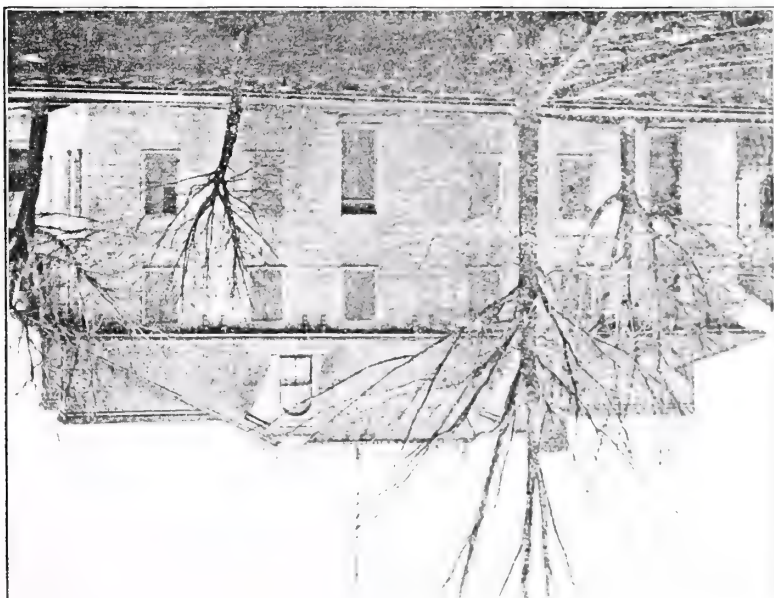
By JANET CARNOCHAN.

Read Before Canadian Institute 6th January 1894.

It says much for the members of any community when we find them providing reading of a high literary order, and especially would this be the case, at the beginning of this century, among a band of refugees just emerged from a great struggle, with the forest around them and everything speaking of a new country and all that is implied in this.

When by the merest chance, some months ago, I laid my hands upon an old, brown, leather-covered Record Book, I had no idea of the rich treat it was to prove. To my astonishment, by dint of much patient study of its thick, yellow pages covered with writing, though large yet very difficult to read, it was shown that in this old town of Niagara in those early days there was a most valuable public library well supported, the accounts showing regular payments and much interest, as evidenced by the money contributed and the regular records. To the boast made by Niagara-rians that here was held the first parliament for Upper Canada, that here was published the first newspaper, that it contains almost the oldest church records in Ontario, must now be added the honour of having had the first public library, and the first agricultural society. The varied information to be gleaned from this book may be thus classified: 1st, a list of proprietors through the years from 1800 to 1820; 2nd, list of their payments and those of non-subscribers; 3rd, catalogue of library with prices of books; 4th, money expended; 5th, rules and regulations; 6th, account of annual meetings, contingent meetings, etc; 7th, list of books taken out and date of return; 8th, alphabetical list of

WM. QUINN, PHO.



Stone Barracks, now Masonic Hall, used at different times as a Private School, Public School, Grammar School, also at intervals as a Barracks, first for the regulars, next for the volunteers, built about 1818 by John Eaglesum, of stone, much of it gathered from the ruins of the town. It has since been roughcast.

subscribers with separate page for entries for each during these years. When we think of the vicissitudes of the years 1812, 1813, 1814, and of the stirring events which took place here, military occupation by friend and foe, of fire and sword alternately doing their cruel work, we wonder how this library was preserved, for preserved in part at least it was, for the issue of books goes on, a new catalogue with spaces left perhaps for books missing, and in the accounts sums are paid to replace particular books. It is interesting to follow up the period of the war and in all these divisions note the latest entry, and then following an interval of two years without the break of a line even left as space between such deeds as the glorious death of the Hero of Upper Canada, the rattle of guns and roar of cannons, the flight over frozen plains, watching the smoking ruins of once happy homes, still go on in the same handwriting, the payment of money the purchase of books, the annual meetings, etc. It may be doubted if in this day of boasted enlightenment we are willing to pay so much for our reading. One thing at least is certain, against the proprietors of this library cannot be made the charge of light reading now brought so justly against the frequenters of modern libraries. Nothing light or trashy can be found on the list. Theology, history, travel, biography, agriculture, a little poetry, and later, a small amount of fiction. We in these days can almost envy the people of that time for the delight they must have experienced when "Guy Mannering" and "Waverley" appeared, for they knew that the Great Magician of the North was still alive and was sending out regularly those delightful stories, while we can never again hope for such pleasure as the first reading of these books evoked.

In glancing over the list of subscribers we meet with names of many who played no insignificant part—the church, the army, the civil service, the yeomanry, are all represented. We find several names from Port Niagara, U.S., and also several names of women. Were there nothing in this book but the list of names, this alone would be valuable. It seems strange to think that after all these years we can now take the name of a noted man of those days and follow it up through these pages, tell what style of read-

ing he preferred, when a particular book was taken out, when returned, how he paid his fees, when he attended the meetings of managers, and many other particulars. How little did they think that they were thus providing for us a very interesting page of history now!

The first entry is: "Niagara Library, 8th June, 1800. Sensible how much we are at a loss in this new and remote country for every kind of useful knowledge, and convinced that nothing would be of more use to diffuse knowledge amongst us and our offspring than a library, supported by subscription in this town, we, whose names are hereunto subscribed hereby associate ourselves together for that purpose, and promise to pay annually a sum not exceeding four dollars to be laid out on books as agreed upon by a majority of votes at a yearly meeting to be held by us at this town on the 15th August annually, when everything respecting the library will be regulated by the majority of votes.

Andrew Heron.	Wm. Musgrave.	G. Drake.
John Kemp.	Silvester Tiffany.	Wm. Hodgkinson.
John Boyd.	Burgoyne Kemp.	John Jones.
John Young.	John Harrold.	Alex. Stuart.
John McClellan.	John Clisholm.	Peter Ten Brock.
John Birtch.	John Hardy.	Transferred to J.T.R.
Hugh McLaren.	John Reilley.	J. McFarland.
Wm. Dorman.	Ebenezer Cavers.	John Hill, jr.
Martin McLellan.	Peter Thomson.	Robert Addison.
Thomas Kerr.	John Willson.	Benjamin Pawling.
John Young.	Peter McMicking.	Robert Nelles.
Arch. Thomson.	George Kiefer.	Daniel Servos.
Thos. Otway Page.	George Young.	John Deew.
Wm. Drake.	John Smith.	J. Murray.

41 subscribers at 24s. each £49 4s., carried to account current page B. 15 August, 1801."

Of the original forty-one the names of only four can now be found in the vicinity, though descendants of several others may be found under other names.

The first on the list, Andrew Heron, was the secretary and treasurer of nearly all the period of twenty years. Robert Addison was the first minister of St Mark's. Silvester Tiffany was the

printer of the "Constellation," which followed the "Upper Canada Gazette." Then follows another list, continued down to 1820, of thirty-four names making altogether seventy-five, in which we recognize other names.

George Forsyth.
Robert Kerr.
John Wales.
Charles Sedick.
Colin McNabb.
Wm. Ward.
T. Butler.
Wm. McClellan.
Alex. McKie.
Wm. Mann.
George Havens.
John McEwan.

John Powell.
Robert Weir.
R. Hamilton.
Wm. Dickson, A.C.
Jas. Muirhead, A.C.
Thomas Powis.
Thomas Butler, A.C.
Isaac Swayzie.
Jno. Symington, A.C.
Israel Burch.
John Ten Broek.
John Silverthorn.
John McNabb.
John Robertson.
George Reid.
Robert Matthews.
Dr. West.
J. P. Clement.
Wm. Masgrove.
R. C. Coekrell.
Tubal Parr.
Ensign Barnard.
Wm. Claus.

In this list we find the familiar names of Butler, Claus, Dickson, McNabb. That of Swayzie has been made familiar in the name of a delicious russet apple only found in this vicinity and probably first grown on the farm of this patron of our library. Dr. West was from Fort Niagara, and ten names on this list are quite familiar to us yet.

Now follows the account of the first annual meeting held on 15th August, 1800, when it was

"Resolved, that Andrew Heron and Martin McClellan be made commissioners to arrange the business of the society till the annual meeting to collect the subscriptions and lay it out in books to the best advantage, and that they act by the following rules :

RULE I.

To receive from every subscriber three dollars and no more.

RULE II.

As soon as thirty dollars is collected to lay it out on books, none of which shall be irreligious or immoral.

RULE III.

Every subscriber may, if he chooses, when he pays his subscription, make the choice of a book not exceeding his subscription, which shall be

procured for him with all convenient speed, providing nothing irreligious or immoral is contained in the same.

RULE IV.

As soon as a number of books can be procured, not less than fifty volumes, every subscriber shall be entitled to receive any book that remains in the library that he chooses, which he shall return in one month in good order.

RULE V.

No book shall be allowed to any of the subscribers unless they have first paid their subscription."

Here follows a catalogue of books received into the library 2nd March, 1801, No. 1 to 80.

It is remarkable that the first thirty volumes are all of a religious nature, volumes 1, 2 and 3 being Blair's Sermons, and 4 and 5 Walker's Sermons, 9 and 10 Fordyce's Sermons to Young Women ; the names of Watts, Bunyan, Boston, Newton, Doddridge, Wilberforce, Watson, Owen and Willison are seen. An attempt is even made to give proper guidance to young people in an important crisis of life—as No. 28 on the list is Religious Courtship. It is not till we reach No. 34 that we see any history, travel or poetry. This first purchase of eighty volumes, costing £31 17s., furnished the young people in these forty homes in poetry only Ossian, Cowper's Task, Campbell's Pleasures of Hope, but they might revel in the Citizen of the World and the Rambler, Bruce's Travels or Robertson's History of Charles V., and if Religious Courtship pleased them not as No. 28, No. 70 is simply Letters on Courtship. The only work of a less specific gravity is No. 73, The Story Teller, which no doubt was popular with the children of those households. The catalogue goes on during the years, up to 937, and contains many expensive works ; then follows a list of payments for books, and money received for dues, and several pages are then occupied with the account of the annual, always spelled Annual, meetings. These always took place on the 15th August, and the record goes on without any break, except the year 1813, when the town was in the hands of the Americans, and 1814, when heaps of ruins replac-

ed happy homes ; also 1819 no meeting was held The question as to how many of the books were preserved and how they were saved is yet to me an unsolved problem. Of course a large number were in circulation in the houses of the town and township ; while some would be burnt others would be saved ; but it is certain that a great many of the books in the library were not burnt, as afterwards, from the issue of books, from the numbers given as taken out and returned day after day, it may be seen what books were not destroyed. That many were destroyed or lost is certain, as in the accounts for next year the names of many books are given as to replace these lost. There is a new catalogue with spaces left.

To resume the account of meetings.

"Niagara Library Annual Meeting, No. 2 held this 15th day of August, 1801. Resolved, that in addition to the two trustees who have acted last year two others shall be chosen, to act jointly with them for the year ensuing, and in the next annual meeting two others shall be chosen to act with these four, and afterwards yearly two fresh ones shall be chosen, and the two oldest shall go out in such a manner as to have always six acting trustees, and at all meetings for transacting business the trustee present who shall be oldest on the list shall take the chair."

Rev. R. Addison and Mr. John Young were the additional trustees this year. "Old members to pay \$2, and new members \$4." Members who lived out of town were allowed to take two books at once, the time of returning to be extended to six weeks to those in the township, and to those out of the township two months. "Members neglecting to return a book at the proper time to pay a fine of sixpence currency for every week of detention, also if any book be lost, the member to whom it was given shall pay for it at the original cost, if it belongs to a set the whole set to be paid for by the member who lost it, he being entitled to the remaining volumes."

"Resolved, that all members who shall not pay the two dollars above mentioned within six months from this day shall be

suspended. Resolved, that every member who shall withdraw from the Society shall have a power of giving his right to any other person approved of by the trustees. Resolved, that the trustees shall meet quarterly, viz., on the second day of every Quarter Sessions of the Peace, and contingent meetings shall be called by the chairman at the request of any two of the trustees."

"Quarterly meeting held at Niagara, 14th October 1801. Present, Martin McLellan, Rev. R. Addison, Jno. Young. Adjourned till the next quarterly meeting, held at Niagara, 13th January 1802. Present, Andrew Heron, Martin McLellan, Rev. R. Addison, Jno. Young. Books in catalogue from 118 to 150 received at prices annexed, and that George Young shall make a case for the books, for which he shall be paid a reasonable price." This we find in the accounts to be £5 2s.

At the quarterly meeting, April 14th, 1802, "Ordered that Mr. Tiffany print the laws of the Society, and be allowed three dollars for the same, and deliver not less than seventy copies to the trustees, one to be given to each subscriber, and that Mr. Murray be allowed one dollar more for Robertson's History of Charles V."

At the annual meeting, August 14th, 1802, No. 3, "Robt. Kerr, Esq., and Mr. Jno. Hill, trustees added." A stringent law is passed that "that part of the fifth resolution of the second meeting of the Society which directs that every member who shall neglect to return the books shall pay into the hands of some one of the trustees sixpence currency for every week he continues to hold the same after the time limited is expired, be enforced by the librarian, he not being at liberty to let him have another book until that sum is paid, and that that be extended to every person, whether member or not."

New members were this year to pay \$5, and next year this was raised to \$6. In 1804 comes the first payment to the librarian, and this is certainly a modest allowance. This library seems to have solved the difficulty of keeping down the expenses, as

through all these years there is no outlay for firewood, for rent, for light—the allowance to the librarian being a percentage on money paid by what are called non-subscribers. The original members are called sometimes proprietors and sometimes subscribers.”

“Resolved, that Andrew Heron be librarian for the ensuing year, and be allowed 12½ per cent. of all the moneys collected for the last twelve months from non-subscribers, and the same for the year to come, and shall be obliged to make good all the books that may be lost by non-subscribers.”

This seems very hard on the librarian, but he must have been a book-lover, for through all these years he remained faithful to his trust—the emolument sometimes being £1 7s. 6d., sometimes £2 12s. 6d. For the year 1817 it was only 5s. 7d., and the largest amount was £6, which for those days must have been munificent. In 1804, books admitted from 316 to 344, and in January, 1805, quite an addition was made to the library as well as to the members of the society, which item tells us what we had seen mentioned elsewhere of the existence of an Agricultural Society with a number of valuable books.

“Resolved, that the books mentioned in the catalogue from 348 to 397 be received from the Agricultural Society at the annexed prices, and that in lieu of them the arrears of Robert Kerr, Robert Addison, George Forsyth, Colin McNabb, and Robert Hamilton be remitted to them, and that a share in the library be given to Wm Dickson, James Muirhead, Thomas Butler, John Symington and Joseph Edwards at £2 8s. each, all these sums amounting to £16 8s.

In 1805, the trustees are John Kemp, Martin McLellan, John Young, John Waterhouse, Alex. McKie, Wm. Mann, and evidently it is found difficult to enforce the rules, for it is “Resolved, that each and every of the laws and regulations made at the last annual meeting shall continue for the year ensuing the same as they were made.” At a contingent meeting, 12th November, 1805, “John McNabb be admitted as member as one of the Agricultural

Gentlemen, and Ralph Clench.”

At annual meeting, No. 7, August 15th, 1806, Geo. Reid and John Grier, the two new trustees; each proprietor to pay \$1 a year; a share, always spelled shear, to be sold at \$6.50. Resolved, that Jacob A. Ball and Lewis Clement be admitted to a share in right of their fathers as members of the Agricultural Society, those gentlemen already having purchased shares, and that Jane Crooks, eldest daughter of the late Francis Crooks, be admitted to a share in right of her father as a member of the Agricultural Society.”

Thus history repeats itself. As the daughters of Zelophehad demanded that the inheritance of their father should pass to them, Miss Crooks, over three thousand years afterwards, makes the same claim and is as successful in obtaining her share of current literature as they in obtaining their share of land. This is not the only woman's name on the list, as we find in 1815 list the name of Miss Hill in place of her father. Also in list of payments the names of Mrs. Sluny, Fort Niagara, N.Y., 6s., Mrs. Stuart, one year 15s.

Members in town were now allowed to take out two books at once, 500 tickets were to be procured with all convenient speed to continue the number to be pasted on each book as entered.

“At annual meeting, No. 8, 1807, shares to be sold at \$7.00 each. Resolved, that one hundred copies of the catalogue be printed, and one copy to be given to each proprietor, and also one hundred copies of an abridgement of the laws, if it can be got done on reasonable terms.”

“A contingent meeting, 24th Oct. 1807. Present, Alex. McKie, Wm. Mann, Robert Kerr, Jas. Muirhead, Geo. Reid, John Grier. Ralfe Church, Esq., offers to take charge of the library on being allowed his proportion of the annual payment. Resolved, that his proposal be accepted if he keep the Library open from 10 to 12 o'clock every day, Sundays excepted. Ordered, that Mr. Jas. Turlin's proposal to make a book case, the same as we have,

for \$12 be accepted." The first book case was £5 2s., so that prices must have decreased.

"A contingent meeting, August 1st, 1808. Andrew Heron having prepared a room for the library and offers to perform the duties of librarian, and be answerable for the books that may be missing as usual. Ordered, that his offer be cheerfully accepted. N.B.—Mr. Clench refusing to give up a *key* to the library, A. Heron will not become responsible for the books that may be missing."

From October, 1807, the entries of books are in an entirely different hand, but Mr. Heron still visited the loved books, for the name frequently occurs, and the next year the entries go on in the same large hand. The little difficulty of the key must have been settled. In the catalogue, books 568 to 611 are entered in a different hand, which is the period of Mr. Clench being in office.

Annual meeting, No. 9, August 15th, 1808. The new trustees are Hon. Robt. Hamilton and Mr. Jno. Symington. Members out of town to be entitled to three books at a time. "Resolved, that Andrew Heron be librarian and treasurer."

Annual meeting, No. 10, August 15th, 1809. Rev. Jno. Burns, minister of St. Andrew's and John Powell to be the two new trustees, and in place of Hon. R. Hamilton, deceased, John Wagstaff. Shares to be sold at eight dollars. Whether from the liberality of Mr. Heron in providing a room, or from his length of service, or some other reason not known, at this meeting it was "Resolved, that the librarian be entitled to receive 25% of all the money collected from non-subscribers and fines"; the additional title of clerk is now also given, thus, "A Heron to be librarian, treasurer and clerk."

Annual meeting, No. 11, 15th August 1810. "Resolved, that attendance on the library be required only one hour, from eleven to twelve on Tuesdays, Thursdays and Saturdays in every week."

Annual meeting, 15th August, 1811. The trustees this year

are James Crooks, George Reid, Rev. John Burns, John Powell, James Muirhead and Martin McLellan. Shares are sold at \$9—\$1 to be paid by each proprietor and \$3 by others, or \$1 a quarter.

Annual meeting, No. 13, August 15th, 1812. Proprietors to pay \$2 each. Books admitted at a contingent meeting 15th November, 1812, shortly after burial of Brock; books admitted 781 to 827.

The next entry is 15th August, 1815. What a different state of affairs from that of 1812, when war had been declared and Brock was marching to Detroit; or from 1813 when an enemy held the town; or 1814, when the rubbish of bricks was being taken to build Fort Mississauga! But with intrepid courage our trustees meet and make arrangements for the work of the library going on as usual. The trustees were John Symington, George Young, James Crooks, John Burns, George Reid, Andrew Heron. Notwithstanding all the losses incurred by the townspeople, the charges are made somewhat higher, each proprietor to pay \$2.50. Shares to be sold at \$9, and non-proprietors \$4 a year, or \$1 50 a quarter, or \$1 a month. At a meeting, 22nd January, 1816, books admitted, 882 to 900.

Annual meeting, No. 15, August 15, 1816. "Resolved that John Wray be librarian and clerk."

Quarterly meeting, 9th October, 1816. Books admitted, 901 to 909.

Annual meeting, No. 16, August 15th, 1817. "Resolved, that the meeting being thin that no new trustees shall be chosen, and shall remain to act as last year. Shares to be sold at \$10." There seems to have been some difficulty about books circulating too much, as witness the next: "Resolved that any proprietor or other person who receives books out of the library and allows any person to take them out of his house shall for every offence pay to the librarian £1 currency."

Annual meeting, No. 17, August 15, 1818. "Resolved, that

the meeting being thinly attended, no new trustees shall be chosen. All regulations remain as last year."

At a meeting of the trustees, held on 1st March, 1820, present, John Burns, George Young, James Crooks and And. Heron. "Resolved, that whereas Andrew Heron offered to take charge of the books belonging to the library, that the books shall be transmitted to his house with all convenient speed, and shall there be inspected by Andrew Heron and James Crooks as soon as can be conveniently done."

Here is the record of the last meeting of the trustees of this library. "Whereas the Niagara library has been greatly wasted, first by being plundered by the army of the United States, and has since been greatly neglected, very few of the proprietors having paid their quota to support the same, we, whose names are hereunto subscribed, hereby relinquish our claims on the same to Andrew Heron (who has now opened a library of his own for the use of the public) in consideration of his allowing us the use of his library for three years; this he engages to do to all those who have paid up their yearly contributions to the year 1817 inclusive; to those who have not paid to that period he will allow according to their deficiency in those payments. We consider those propositions as quite fair, and do thereto assent."

JAS. CROOKS,
J. MURHEAD,
JNO. SYMINGTON,
JNO. WAGSTAFF,
JNO. McEWAN,
J. BUTLER,
GEO. YOUNG,
JNO. GRIER,
JOHN POWELL.

In turning now to the account of money expended and received, it tells something of the love of books in those days that, from the year 1801 to 1818, there was expended on books for this library about £500, the first outlay being £46 17s. on August 15th, 1800. The record book itself cost £1, and Mr. Tiffany received for printing £1 4s. In reading the rather monotonous account of money paid yearly, monthly, or quarterly, we sometimes meet with a pleasing variety, as books sold by vendue,

spelled vandue, fine for detain of books, money to replace a book lost, books and tracts presented, a book of sermons sold to some sermon reader, The list, scattered over many pages, of money expended for books is interesting.

	£ s. d.	SUBSCRIPTIONS PAID.	£ s. d.
1801	46 17 0	1801—41 subscribers.....	49 4 0
1802	27 4 6	1806—5s. from 35 subscribers...	8 15 0
1803-4	92 10 6	1807—5s. " 41 proprietors...	10 5 0
1805	34 8 1	1808—10s. " 44 "	22 0 0
1806	36 8 0	1809—10s. " 42 "	21 0 0
1807	20 19 3	1810—10s. " 44 "	22 0 0
1808-9	20 13 3	1811—10s. " 45.....	21 5 0
1810	31 12 6	1812—5s. " 42.....	10 10 0
1811	43 4 3	1815—£2 " 25.....	12 10 0
1812	21 16 6	1816—12s, 6d. " 13.....	8 2 6
1815	24 4 6	1817—12s. 6d. " 15.....	9 7 6
1816	15 5 6	1818—12s. 6d. " 8.....	5 0 0
1817	43 6 7		
1818	17 2 6		

This sum of £500 does not give all the outlay for books, as many single books are entered alone and not in this way. The modest emolument of the librarian may be seen in the following list, culled from many pages, he receiving a per centage on all sums paid by non-subscribers and fines, the sum varying from 5s. 7d. one year to £6, but generally less than £2, the whole payment to Librarian during these twenty years being £24, so that his must indeed have been a labour of love.

	£ s. d.	£ s. d.
In 1804—12½ per cent. on.....	11 equals 1 7 6	
1805— " "	11 " 1 7 6	
1806— " "	9 " 1 2 6	
1807— " "	9 " 1 2 6	
1808— " "	6 5 " 13 6	
1809— " "	10 " 1 5 0	
1810—25 " "	9 " 2 5 0	
1811— " "	10 10 " 2 12 6	
1812— " "	10 10 " 2 12 6	
1815— " "	24 0 " 6 0 0	
1817—12½ " "	2 5 " 5 7	
1818—25 " "	13 15 " 3 8 9	

It would be interesting to us to know how so many books were saved. It is known where Mr. Heron lived in the time of war. The story is told that his wife, with infant, was carried out on the street from a house in the centre of the town. It is likely, as there were forty subscribers and perhaps as many more non-subscribers, and each person might have out three books, there could be two hundred books in circulation, many of which might come back. Then as many articles of furniture were saved, being carried out to the street, many of the books might be saved from the library. The new catalogue gives a list of two hundred with spaces left between. The spaces I at first thought represented books missing, but I have now concluded that the numbers given represent books bought to replace the old ones burnt or lost, as very often the prices are different from the first catalogue, and that the spaces represent books either in the library or if lost not replaced, as in the list of issues of books after the war many numbers occur representing books in these spaces.

It may be worth recording, as forming another link in the history of our library, a strange coincidence which occurred while writing this paper, by which one of the books was heard from. So far, I had not met a single person who had even heard of the existence of the library, but calling on an old lady a resident of the town, to inquire about it, a postal card was produced received that day from Ancaster with this question, "Can you tell me anything of a public library in Niagara when the town was burnt, as I have a book which was the only one saved from the fire." I have since then seen the book. It is number 51 in the catalogue, Blossoms of Morality, or Blossom on Morality, and is remembered by the owner as charred with fire; but these burnt leaves are now torn away, and on an inner page is written, "This book was saved by my father, who was an officer in the British army when the town was burnt, December, 1813. The only book saved from the library. Thomas Taylor." As a matter of fact it is the only book in existence of which we know anything, but it might be worth inquiry if other books can be found belonging to the library, or what became of the library after it came into the hands of Mr. Heron. We know that he kept a bookstore and published the

Gleaner newspaper, bound copies of which for the year 1818 are in homes in the town. Also a copy of Mavor's spelling-book printed by him, with catechism of Church of England at the end, second edition, date not plain, but some time after 1800. On another sheet of the record book, headed subscription paper number two, the exact words of the first page of book are copied and the names John Wagstaff, Richard Cockrell, James Hyslop, Wm. Musgrove, Lewis Clement, Wm. Ball, Wm. Forsyth, Wm. Robertson, Alex. Rogers, Andrew Brady, Jas. Patterson, 16th August, 1815: to these are added afterwards A. Heron, T. Symington, P. Ball, W. Hodgkins, T. Jones, J. Muirhead, George Young, W. Burtch, John Robinson George Reid, Geo. Havens, J. McEwan, Miss Hill. In 1816, names added are, Thos. Butler, Jas. Heron—a sadly diminished list of twenty-seven.

It is intensely interesting to follow all the different divisions of contents through so many years. There was no meeting in 1813, 1814, 1819. Books were taken out up to May 24th, three days before the town was taken. John Dodd paid 5s. and Capt. Roxborough 5s. There are few records while in possession of U.S. troops, but some money was paid and a few books taken out. "June 18th, 1813, Capt. Dornam, U.S. made a payment, three months, 5s." (there is a Wm. Dorman in first list of proprietors). In 1814, March, J. Rea, Ensign, 100th Reg't., 10s., and the names of John Valentine, 100th Reg't., and John Gibson, Field Train Department. Then in 1815 different payments from officers, as Col. Preddy, Col. Harvey, W. E. Athinleck, Hospital Asst. Then Dep. Asst. Com. Gen. Lane, Capt. McQueen, Major Montgomery, Major Campbell, Lieut. Vigoreux, Col. St. George, Thos. Cummins, Sergt. 41st Reg't., Capt. Claus, Capt. Lyons, Lieut. Vanderventer, Ensign Winder, Capt. Saunders, Capt. Reid, of Fort Niagara, Sergt. Jenkins, Fort Niagara. Dr. West. Fort Niagara, had a share in 1806. Many strange names occur. In the course of my reading the other day occurred the name of Jedediah Prendergast, and singularly enough from the thick, yellow pages of this record stands out conspicuously this identical name, Jedediah Prendergast. But in list of money paid we find Dr. Prendergast, also the names of John Easterbrook, Benj.

Wintermute, Louis Dufresne. It is singular that the accounts are kept partly in Halifax currency, partly in York currency, and partly in dollars and cents. In the pages carefully ruled for proprietors, different years, the yearly payment is given as 10s. or 5s. as the case may be, while in the other list these are entered 16s. and 8s. In many cases the right of proprietorship is transferred to another. In 1815, several books are bought to replace those missing, such as Spectator, Burns' works, Don Quixote, and in 1816, Joseph Andrews, Robertson's America, Watt's Improvement, Humphrey Clinker, Children of the Abbey, Josephus, Walker's Sermons, but Porteous' Sermons sold for 10s. In 1816, "by amount of books sold at vandue, £27 12s. 2d., N.Y. cy., £17 5s. 1d." In 1817, received for damage done to Life of Wellington, 17s. 6d., Blackstone's commentaries, old copy, paid for being lost, £1 19s. These seem high prices for injury to books. "December 17th, 1804, received from Pte. Nicklon a fine for keeping a book eighteen weeks at 6d. sterling, 14s. 4d." Poor private, the law said 6d. currency, but from his scanty pay he is compelled to disburse this heavy tax.

One entry defeated every effort to decipher it till a happy guess makes it read, "November 12th, 1815. To a Gownd to Mrs. Nulin for taking care of books 15s. 6d." Happy Mrs. Nulin, were she fond of reading, for not only might she gratify her inclination, but she also receives a *Gownd* as a reward. There seems in the last years to be a deficit, expressed as balance due A. Heron £11 9s. 9d. in 1818, showing our treasurer to have been a man of means, as shown also in the record book of St. Andrew's Church, of which he was treasurer, when there was a balance due him of £176. The last entries are, "By cash received from Mr. Smith for detain of books over the limited time. April 19th, 1819, 7s. 6d. Aug. 18th, By cash, Mr. Crysler, for detain of books over the limited time, 5s." There are frequent entries of books presented, also tracts. In the catalogue No. 444 is Abelard and Heloise, presented by Mr. Alexander Campbell, student-at-law. There are altogether 102 names of proprietors, the largest at any time being 45, in 1811, and the smallest eight in 1818. Among the books in the catalogue are, in poetry, are Pope's Works, 10

volumes, £2 10s.; Shakespeare's, 8 volumes, £2, 12s.; Milton, Johnson, Dryden, Virgil, Thomson, Spenser, Ramsey, Burns, Scott. Fifty volumes on Agriculture, many of them very expensive works, came in, 348-398 from Agricultural Society, although in report for 1892 Hon. John Dryden said the first Agricultural Society was formed in 1825.

Hume's History of England, continued by Smollet, 21 volumes £7 4s.; Bruce's Travels eight volumes, £7 4s., also Cook's and Anson's Voyages. The library was especially rich in works of travel and in magazines; regularly every year are catalogued, European Magazine, Edinburgh Magazine, Edinburgh Review, Scot's Magazine, Lady's Magazine, British Critic, Annual-Register. The British Theatre, 25 volumes, £11, might cause some of our book committees to hesitate in these days, though it staggered not our brave proprietors of those early times. Altogether we think we have much reason to congratulate these pioneers of civilization in this peninsula that such a taste was shown for reading of such a high order, and express the hope that the libraries of the future may be as well selected, that the public may make as great sacrifices and support as liberally these aids to culture, and that many such secretaries and treasurers may be found willing to give time and faithful service to secure good literature, not only for the present but to hand down to those to come.

A few words may be pardoned in relation to other libraries in the town. A most interesting and valuable collection of books is to be found in the rectory of St. Mark's Church, consisting of about a thousand volumes, with many folio editions quite rare. These were formerly the property of Rev. Robert Addison, sent out by S.P.G. Days—nay, months—might be pleasantly spent in loving examination of these rare editions from Leyden, Oxford, Geneva. Well was it that they were not in any house in town in December, 1813, but being at Lake Lodge (about three miles out in a log house, part of which may yet be seen) they were saved. They were lately in possession of Dr. Stevenson, but by the zeal of the Venerable Archdeacon McMurray they were procured and placed in the rectory. Every book has placed in it this in-

scription: "Presented to St. Mark's church by the heirs of Rev. Robert Addison, to be the property of that church in perpetuity." There are altogether fifty-three folio volumes, many of them being specially interesting. One of these, the complete works of George Buchanan, 1715, poems, Latin Works, History of Scotland, a Satyr on Laird of Lydington, printed 1570, all in one volume, Hooker's Ecclesiastical Polity, 1598. One folio has been well or rather much used; it is Historical, Geographical and Poetical Dictionary, 1694. No doubt many came, allowed by the kind old man, to consult its pages. On the first leaf, these words show that there were in those days restrictions on the publications of books (these were not removed till the time of William III.); "Whitehall, 28th January, 1691/2. I do allow this work to be printed. Sydney." Jeremy Taylor, Polemical and Moral Discourses, 1657; Burnet's History of Scotland, 1666; Fuller's Holy State, 1642; Montague's Essays, 1632; Fiddes' Life of Cardinal Wolsey, 1724, with copper plates, one being View of Kitchen of Cardinal's Cottage, Christ Church. Another volume is Historical Collection, Rushworth, 1659, with strange picture of James I., and the awe-inspiring legend "Touch not mine anointed" bringing up thoughts of the length to which this doctrine was carried by that unhappy race. A prayerbook, Breeches Bible, 1599, in Black letter, and Psalms, version of Sternhold and John Hopkins, all bound together. In the prayer book is the prayer offered "That it may please thee to bless and preserve our Most Gracious Sovereign Queen Mary, Prince Charles, and the rest of the *Royal Progenie*." This book has been rebound in vellum.

Other works are Xenophon's *Cyrus*, 1713; Virgil, 1576; Quintillion, Oxford, 1692; Tillotson, 1675; Poli, *Synopsis London* (Poole's), 1669; five volumes, folio, Matthew's Commentaries, Plutarch's *Morals*, 1603; Xenophon's *Cyrus*, Cicero's works in Latin. A few others at random—Shakespeare, 1771; Spectator, 1726; Jonathan Edwards, 1699; Cicero's *Orations*, 1590; Lord Clarendon's, 1676; Latin *Funeral Orations*, 1611; Greek Grammar, 1683; Pope's *Iliad*, 1721; Erasmus, Rotterdam, 1526; New Testament (French), Geneva, 1577; Pliny's *Epistles*, 1640;

Stillingfleet, 1681; Jeremy Taylor, 1676; Virgil, 1613; Plutarch's *Morals*, 1603; St. Augustus' *City of God*, 1610.

Another library, that of St. Andrew's church, singularly enough also numbering about 1,000 volumes as the two already referred to, came into existence Aug. 26th, 1833, and here we see the name of Andrew Heron in the issue of books. There is an index with reference to pages, 214 names, from 1833 to 1869, up to folio 274. Up to 1836 there are 120 names, showing that a large number of families attended St. Andrew's church. There was a catalogue costing 7½d. in 1835, and memorandum of copies sold up to 1843. The catalogue numbers 919 books. The only names on the list now attending the church are McFarland, Elliot, Davidson Blake, Wynn, Carnochan. The first name is, as in Niagara Public Library, Andrew Heron. In 1836 occurs the name of one who afterwards became one of the Fathers of Confederation, Archibald McKellar. He attended the Niagara District Grammar School, was married by Rev. Dr. McGill; there are only two books marked against his name.

Many memories of the past are brought up by the names Barr, Lockhart, Crooks, Stocking, Whitelaw, Eaglesum, Wagstaff, Miller, Malcolmson, McMicking. Many books were presented by friends in Scotland, but there are only a few old or rare books. The Harper's Library Series seem to have been well read. It may be recorded as worthy of notice that in the old record book of St. Andrew's church, dating from 1794, many of the names of the supporters are also found in the list of proprietors of the Niagara Library, 1800, showing the love of reading always remarked of the nationality most found in the Presbyterian Church.

The successor to these libraries is the Niagara Mechanics' Institute, having been in existence since October 24th, 1848, as a copy of the constitution and by-laws, printed by F. M. Whitelaw, with names of members, one hundred and one, shows; Pres. W. H. Dickson, M.P.P.; Vice-President, E. C. Campbell; Secretary, Dr. Melville; Treasurer and Librarian, W. F. G. Downs. Among the committee are Thos. Eedson, John Simpson, Jas. Boulton, J. D. Latouche, B. A., Sam. Riskey, Juno. Whitelaw. There is also a catalogue printed by Wm. Kirby in 1861, then

numbering about 1,000 volumes. The library has gone through many vicissitudes ; being closed for some time, it was greatly revived through the exertions of Dr. Withrow while a resident of Niagara, and has always owed much to the great interest shown in it by Wm. Kirby, F.R.S.C. It now numbers 4,000 volumes and has received much praise for its judicious selection of books.

When we think of the influence in any community of a good Library, of the pleasure and profit derived, we think of the words of Ruskin. "We may have in our bookcases the company of a good good, the noble, the wise. Here is an *entree* to the best society. Do you ask to be the companions of nobles, make yourself noble ; you must rise to the level of their thoughts, to enter this court with its society, wide as the world, multitudinous as its days ; the chosen and the mighty of every place and time, here you may always enter. Into this select company no wealth will bribe no name overawe ; you must fit yourself by labour and merit to understand the thoughts of these great minds. You must love them and become like them." Judge, then, how much the people of this vicinity owe to the proprietors of the Niagara Public Library, furnishing to the young people of so many households reading of so high an order, fitting them to fight manfully the great battle of life.

The following notes have been added :

Martin McLellan was killed at the taking of the town, 27th April, 1813 ; Robert Nelles lived at "The Forty," now Grimsby ; Daniel Servos was one of Butler's Rangers ; Thomas Butler was the son of Col. John Butler ; R. C. Cockrell was perhaps the first Grammar School teacher in Niagara ; John Wray was the Clerk of St. Mark's for fifty years as told on his tombstone. Much could be written of other names in the list. In connection with the Agricultural society we find that Gov. Simcoe contributed 10 guineas in 1793 ; in the diary of Col. Clark, in possession of his son Dr. Clark, St. Catharines, is mentioned, that at the monthly dinner the great silver snuff box, ornamented with the horn of plenty, remained with the housekeeper who had to supply the next monthly dinner to the Agricultural Society and was the property of the President *pro tem* for the year, and then passed into the hands of

the next President. Query : Where is it now ?

Since this paper was written a book has been found which is now in the possession of the Niagara Historical Society, with the label "Niagara Library, No. 81." It is Matthew Henry's Commentant's Companion, 1799, and is found in the catalogue thus described. Had the label been destroyed the book to us would have been of no value as a relic of the Library. In Niagara Gleaner, 1819 we find an advertisement regarding a circulating library, very severe rules are given, dire penalties to be levied on those who turned a leaf down, de'faced or lost a book, It is likely that the books were sold at the death of Mr. Heron and thus dispersed.

The Niagara Public Library celebrated the fiftieth Anniversary in Dec. 1898. It was then found that Mr. Henry Paffard had been Treasurer for thirty-three years and Mr. Kirby, President for twenty-five years, such length of service is a unique circumstance in the history of the Public Libraries of the country. The portraits of these gentlemen were placed on the walls of the Library.

CATALOGUE OF BOOKS.

Received into Library 2nd March, 1891—1 to 80.

- | | |
|----------------------------|---|
| 1, 2, 3—Blair's Sermons. | 21—Anderson on Psalmody. |
| 4, 5—Walker's Sermons. | 22—Cloud of Witnesses. |
| 6, 7, 8—Divine Economy. | 23—Scott's Essays. |
| 9, 10—Fordyce's Sermons, | 24—Wilberforce's View. |
| 11—Newton's Prophecy. | 25—Rise and Progress of Religion in the Soul. |
| 12—Smith's Prophecy. | 26—Watson's Apology for Bible. |
| 13—Watt on Son of God. | 27— " " Christianity |
| 14— " Improvement of Mind. | 28—Religious Courtship. |
| 15— " Memoirs. | 29—Owen on Trinity. |
| 16— " Holy War. | 30—Brown's Christian Journal. |
| 17—Dyer's — | 31—Burton's Feeling. |
| 18—Willson on the Sabbath. | 32—Muirhead's Differentiation. |
| 19—Boston's Character. | 33—Brown's Oracles. |
| 20— " Regeneration. | |

- 34—Robertson's History of South America, £1 12s.
 35, 36—Robertson's History of South America.
 37—Stanton's Embassy to China.
 38, 39—Residence in France.
 40, 41—Morse's Geography.
 42—Bruce's Travels.
 43, 44—Citizen of the World.
 45, 46—Ossian's Poems.
 47—Campbell's Narration.
 48, 49—Crocker on ——— in 3 vols.)
 50—Caroline Lichfield. (replaced in 3 vols.)
 51—Blossoms of Morality.
 52—Pleasures of Hope.
 53, 54—Mirror.
 55—Mental Improvement.
 56—Lady's Library.
 57—Cowper's Task.
 58—60—Marvellous Magazine.
 61—Bennet's Lectures.
 62—65—History of Jacobinism, £2.
 66, 67—Repository.
 68, 69—The Rambler, £1 4s.
 70—Letters on Courtship.
 71—
 73—Story Teller.
 74—77—Emperor Charles V.
 78—Burk's Revolution.
 79—McIntosh's Revolution.
 80—A letter to Burk.
 81—Communicant's Companion.
 82—89—Pope's Works, £2 10s.
 90—Milton's Works.
 91—Byrdon's Tour.
 92—Indian Concert.
 93, 94—Burnet's Theory of Earth, £2.
 95—Robertson's Proofs.
 96—Young's Essays.
 97—99—Robertson's History of Scotland.
 100—History of War in Asia.
 101—2—Burk's European Settlement
- in America.
 103—Daniel and Revelation.
 104—Gospel its Own Witness.
 105—Duty of Female Sex.
 106—17—Rollins' History, £2 8s.
 118—19—20—Edinburgh Magazine, £3 18s.
 39—Omitted in its place and carried to page 13, act. current, Boston's Memoirs.
 121—Snodgrass' Revelation.
 122—24—Gillies' Greece, £2 12s.
 125—26—Moore's Letters.
 127—28— " Journal.
 129—30—Fuller,
 131—Ray's Discourses.
 132—Tappin's Farriery.
 133—Female Complaints.
 134—37—Wells' Geography.
 138—39—40—41—History of British Admirals, £2.
 142—43—Knox on Education.
 144—Paradise Regained.
 145—World Depths.
 146—47—Boderick's Travels.
 148—Constitution U. S.
 149—Tracts presented by Andrew Heron.
 150—History of Barbary.
 To—more allowed for History of Charles.
 151—52—Beattie's Essays.
 153—54—Leland's Life of Philip.
 155—56—Bloody Tribunal.
 157—Bishop Burnet's History of His Own Times.
 158—59—Quintus Curtius' History of Alexander.
 160—Mendrell's Journey from Aleppo to Jerusalem.
 161—Judah Restored.
 162—63—Hervey's Meditation.
 164—Goldsmith's Rome.
 165—Adam's Views.

- 166—New Pilgrim.
 167—Moral Repository.
 168—Colet's Discourses.
 169—Theological Magazine.
 170—71—N. Y. Missionary.
 172—Female Education.
 173—Seneca's Morals.
 174—Murray's Sequel.
 175—English Reader,
 176—Zimmerman on Solitude.
 177—Fuller's Gospel of the Bible.
 178—
 179—Mackenzie's Voyage.
 180—81—Morse's Gazetteer, £2.
 182—Key to the Prophecies.
 183—History of Iceland (presented by J. Young.)
 184—85—Forbes' Works.
 186—206—Hume's History of England, continued by Smollet (21 vols.) £7 4s.
 207—212—Heine's History of Scotland, £3 17s.
 213—17—Ferguson's History of Rome, £4 7s.
 218—Kinneard's Edinburgh.
 219—Heates' Pelew Islands.
 220—Robertson's India.
 221—22—Prideaux Connection.
 223—28—Josephus' Works, £2 2s.
 229—33—Edinburgh Magazine, £5 12s.
 234—36—Edinburgh Review.
 237—40—Johnson's Lives.
 241—48—Shakespeare's Works, £2 12s.
 249—52—Dryden's Virgil.
 253—54—Silver Devil.
 255—57—Gonsalvo of Cordova.
 258—Joseph Andrews.
 259—60—Humphrey Clinker.
 261—62—Roderick Random.
 263—John Bull.
 264—Park's Travels.
 265—70—British Tourists, £2 17s.
 271—72—Heron's Journey.
- 273—76—Hawkesworth's Voyages,
 277—80—Cook's Voyages.
 281—Anson's Voyages.
 282—83—Leland's Views.
 284—86—Blair's Lectures.
 287—Erskin's Discourses.
 288—Campbell on Miracles.
 289—Wall's World to Come.
 290—91—Beattie's Evidences.
 292—New York Magazine.
 293—Fuller.
 294—Thompson's Seasons,
 295—Spenser's Shepherd.
 296—Sherlock on Providence.
 297—History of George III.
 298—99—Knox's Essays.
 300—Commerce of Ancients.
 301—Thoughts on State of Religion.
 302—Theological Magazine.
 303—Memoirs of Gen. ———
 304—Fletcher's Appeal.
 305—M. Magazine.
 306—Forsyth on Trees,
 307—N. Y. Missionary.
 308—Saint's Everlasting Rest
 309—Gospel Sonnets.
 310—Rushe's Charges.
 311—Russian Empire.
 312—Robinson's.
 313—14—Talemachus' French and English.
 315—Alkin's Letters to his Son.
 316—18—Adolphus' George III.
 319—20—British Critic, £3 5s.
 321—23—Edinburgh Review, £1 16s.
 324—25—European Magazine, £2 8s.
 326—27—Edinburgh Magazine, £2 6s.
 328—29—Wilson's Egypt, £2 4s.
 330—33—Pamela, £2.
 334—36—Tom Jones, 18s.
 337—Pictures of Palermo.
 338—View of Wakefield.
 339—42—Burns' Works, £3 15s.
 343—Perival's Ceylon, £3 12s.

- 344—Barrington's N. S. Wales.
 345—Nisbet's Church History.
 346—State of Europe. Presented by Hon. R. Hamilton.)
 347—Adams' Anecdotes.
 348-61—Young's Agriculturist, £10.
 362-66—Museum Rusticus, £3 4s.
 367-68—Young's Tour in Ireland.
 369-74—Wright's Husbandry, £3 12s.
 375-76—Marshall's Midland County
 377-78—Adams' Agriculturist.
 379-81—Doylin's "
 382-83—Dickson's Husbandry.
 384—Hart's "
 385-86—Anderson's Agriculturist.
 387—Gentleman Farmer.
 388-92—Bath Papers.
 393-94—Dickson's Agriculturist,
 395—Dublin Society.
 396—Small & Barrin.
 397—Hume on Agriculture.
 398-98—Horne on the Psalms,
 400-7—Spectator, £3 4s. £5 5s. N. Y.
 currency is in Canada cur-
 rency £3 5s. 74d.
 408—Mills on Cattle.
 409-10—Pallas' Travels in Russia.
 411—Whitman's Travels in Syria.
 412-13—Adolphus' History of France.
 414— .. Reflections.
 415-16—Winterbottom's Sierra Leone.
 417—Card's Revolution of Russia.
 418—Pinkerton's Geography.
 419—Gordon's Rebellion.
 420—Population of Ireland.
 421—Diversions on the Five Pro-
 vinces.
 422—Grant's Poems.
 423-25—Palmerton's Letters.
 426—Scot's Magazine, 1804.
 427-28—European ..
 429-33—Edinburgh Review.
 434—Sketches at Cape Good Hope.
 435—War in St. Domingo.
 436—Female Education.
 437—Simpson's Plea for Religion.
 438—Brown's Sermons.
 439—Religion of Greeks.
 440—History of Popes.
 441—Abelard and Heloise (pre-
 sented by Mr. Alex.
 Cameron, Student-at-Law.
 442—Farmer's Boy.
 443-44—Marshall's Yorkshire.
 445—Tull's Husbandry.
 446—Court of St. Cloud.
 447—Scot's Edinburgh Magazine.
 448-53—Edinburgh Review.
 454-57—British Critic, £4 10s.
 458-65—Bruce's Travels, £7 4s.
 466-69—Blackstone's Commentaries.
 470—Grant's Voyages to N.S. Wales
 471-72—Cyrus' Travels.
 473—McHinnem's Tour.
 474-79—Plutarch's Lives, £1 13s.
 480—Peyrnis' Voyages.
 481-89—Witherspoon's Works, £2 8s.
 490—Sir H. Moncrieff's Sermons.
 491—Chatham's Letters.
 492—Mallory's Memoirs.
 493—Masson's Cookery.
 494—Lavater's Physiognomy.
 495-98—Don Quixote, £1 18s.
 499-502—Arabian Nights.
 503-65—Edgeworth's Tales.
 506-10—Tales of the Castle.
 511-4—Peregrine Pickle.
 515—Estelle.
 516—Devil upon Two Sticks.
 517-18—Excessive Sensibility.
 519—Man of Feeling.
 520-22—Ramsay's Works.
 524—Tuckey's Voyages, N.S. Wales.
 525—Edwards on Baptism.
 452-53—European Magazine, omitted.
 526-28—Plains.
 529-31—History of France.
 532—Musical Repository.
 533—Speechly on the Vine.
 534—Selkirk on Emigration.
 535—Fisher's Travels in Spain.
 536—Bigland's Modern Europe.
 537—Michavois Travels.
 538—Scot's Magazine.
 539-40—European Magazine.
 541—Lady's Magazine.
 542-45—Edinburgh Review.
 546—Jackson on the Mediterran-
 can.
 547—Hinchley's Fall of Venice.
 548-49—Repton's Odd Whims.
 550-51—Father's Gift.
 552-55—Children of the Abbey.
 556—Lucas on Duelling.
 557—Bravo of Venice.
 558-60—Comte de Valmont.
 561-63—Men and Women.
 564— .. of Seduction.
 565-66—Tour of
 567—Sermons.
 568-79—Henry's History of Great
 Britain, £6 15s.
 580-83—Edinburgh Review.
 584-85—Scotch Magazine.
 586-88—Annals of Great Britain.
 589-90—Dick's Selections.
 591—Cook on the Resurrection.
 592-93—Robertson on Atmosphere.
 594-97—Trevanion.
 598—History of Masonry.
 599-601—Kaines' Sketches.
 602-3—Malthus on Population.
 604-11—Goldsmith's Animated Na-
 ture, £2.
 615-14—State of the Times.
 615—Scotch Magazine.
 616-17—European Magazine.
 618—Lady's Magazine.
 619-20—British Critic, £2 8s.
 621-23—Edinburgh Review.
 624-26—Smith's Wealth of Nations.
 627-29—Ferguson's Lectures.
 630-33—Sinclair on Longevity.
 634-36—Pickard's West Indies.
 637—Public Characters. 1809-10.
 638-40—Lounger.
 641—Lives of British Naval
 Heroes.
 642—Stewart's Philosophy of
 Mind.
 643-46—Gil Blas.
 647-49—Owen on the Spirit.
 650-51—Gilpin's Lives of Reformers.
 652-59—British Plutarch.
 660—Mason on Self-Knowledge.
 661—New Picture of Edinburgh.
 662—Sterne's Sentimental Jour-
 ney.
 663—Spirit of the English Wits.
 664—Saville's Dissertation.
 665—Pilgrim's Progress.
 666—The Mountain Bard.
 667-70—Medical Journal, £3 11s.
 671-75—Fool of Quality.
 676—Chesterfield's.
 677—Scotch Magazine, 1809.
 678-79—European Magazine.
 680—Lady's Magazine.
 681-82—British Critic.
 683-86—Edinburgh Review.
 687 to 711—British Theatre, 25 vols.,
 £11.
 712-15—Cutorell's Gazetteer, £5.
 716—General Atlas, £2 5s.
 717-18—Craig's Sermons.
 719—Moore's Tales.
 720-21—Thornton's Turkey.
 722-29—Enfield's Encyclopedia.
 730-31—Count Fathom.
 732—Vince on Atheism.
 733-34—More's Utopia.
 735—Cottagers of Glenburnie.
 736—Adventures of D—— .. a Guinea.
 737-40 ..
 741-43—Belinda, £1 2s. 6d.
 744-45—Caroline of——

- 746—
747—Letters from a Loyalist.
748—Hill's Life of Dr. Blair.
749—Life of Buchanan.
750-51—Clarkson on the Slave Trade.
752—Resources of Britain.
753—Scotch Magazine.
754-55—European “
756—Lady's “
757-58—British Critic, £2 8s.
759-62—Edinburgh Review.
763-64—Porteous' Sermons.
765—Moorehead's Discourses.
766—Gray's Letters.
767-68—History of Chili.
769—Trotter on Drunkenness.
770-72—Letters from the Mountains.
773—“ of Swedish Court.
774—Twin Sisters.
775-82—Clarissa Harlowe. £2 14s.
783—Man of the World.
784—Paul and Virginia.
785-86—History of St. Helena.
787-89—Edgeworth's Tales of Fashionable Life, £1 8s. 6s.
790—History of Charles XII.
791—Scotch Magazine.
792-93—European “
794—Lady's “
795-96—British Critic.
797-800—Edinburgh Review.
801-2—New Annual Register.
803-8—Gifford's Life of Pitt, £6 6s.
809-43—Camilla, £1 14s.
814—Description of 300 Animals.
815-17—West's Letters to Young Men.
818—Park's Rudiments of Chemistry.
819-20—Tolney's Travels.
821-22—Walker's Sermons.
823—Lady of the Lake.
824—Island of Jamaica.
825-27—Tristram Shandy.
828-35—Edgeworth's Moral Tales.
836-37—British Critic, £2.
838-39—British Critic, 1813, £2.
840-41—Edinburgh Annual Register.
842-43—“ “ £2.
844—Scotch Magazine, 1812.
845-47—“ “ 1813, 1814.
848-49—European Magazine.
850—Lady's “
851-53—Edinburgh Review.
854—British Critic.
855-56—Annual Register, 1811.
857-61—Edinburgh Register.
862-63—Goldsmith's ———
864-67—Modern Geography.
868—Savage New Zealand.
869-70—Magazine.
871—Castle of Otranto.
872—History of Otaheite.
873-74—“ the War.
875-77—Edinburgh Review.
878-79—Gordon's Ireland.
880-81—Edinburgh Register.
882-85—Young Philosopher.
886-87—Peregrine Proteus.
888-90—The Jesuit.
891-95—Scottish Chiefs, £3 4s.
904-8—Waverly.
909—E. Annual Register.
910—Scotch Magazine, 1814.
911-12—“ “ 1815.
913—Clark's Life of Nelson.
914—Colonial Policy.
915-16—Life of Wellington, £2.
917—European Magazine.
918-20—Scot's Magazine, 1816.
921—Lady's Magazine.
922-27—Edinburgh Review.
928—Annual Register.
929—“ “ 1815.
930-31—European Magazine.
932-33—Edinburgh Magazine.
934—Lady's Magazine.
935-37—Edinburgh Review.

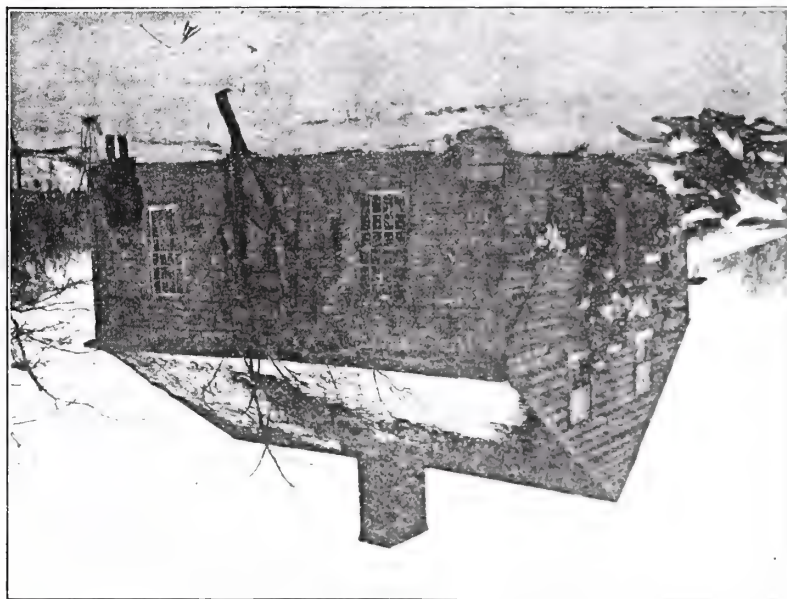
The Early Schools of Niagara.

Read before the Ontario Educational Association, April 1897.

My subject is the Early Schools of Niagara, but for that term I would claim a broader meaning than that generally accepted. Hugh Miller in his "Schools and Schoolmasters" goes far beyond the schoolhouse and its pedagogue, as does also Dr. Hodgins in his "Documentary History of Education." We read of the school of adversity which gives a training found in no other school, and we all know what useful inventions have been produced by the school of necessity. Perhaps no place in Ontario has in its early history given greater scope for development of character from the peculiar surroundings, than Niagara. The most of those who came here were people of fixed ideas, who had suffered and were ready to suffer to maintain their opinions, subjected to a life of toil, war with the soil, with forest enemies both man and brute, and as the many influences which served to make Hugh Miller, the stalwart, honorable, thinking man into which he developed we may claim for the early inhabitants of the town and their children, peculiar influences which no doubt helped to develop certain traits of character. To conquer difficulties, to be obliged to be alert, watchful, on guard, to know that the soil we tread has been watered with the blood of our forefathers, that every turf may be or has been a "soldier's sepulchre," to rebuild the ruined homes, to see returning prosperity torn from our grasp, and stagnation again, all these have told, as well as the scholastic institutions of the town. Other educative influences may be referred to later on.

To go back a period of a hundred years ought not to be so difficult a task, but in this case it presents almost as insuperable difficulties as trying to piece out the

This house, near the Western Home, is supposed by some to have been built before the war of 1812. It is a log building afterwards clapboarded, and contains five fire-places. For many years, previous to 1827 and subsequently, the private school of Miss Young was taught here. A view taken of the kitchen fire-place with old fashioned crane will appear in next issue.



personal life of the great dramatist. How strange that while of many Romans who lived 2000 years ago, as of Pliny, we have letters and personal descriptions, of one who lived scarce three hundred years ago we have not a letter and only one, to him, and yet millions of people know him by his works, and so we find it difficult to obtain accounts of some of our early educators, so many records having been burnt in the war, so shifting has the population been from the many vicissitudes of the town, but by dint of newspaper items, here and there an extract from the Archives of Canada, some valuable old letters and documents, account books, the tales of the "oldest inhabitant" who tells the story of his father, we are able to piece out a tolerably correct sketch of our Schools and Schoolmasters, it must be confessed with gaps here and there which it is hoped may be yet filled, now that our Historical Societies have really set to work in earnest. There were private schools, garrison schools, the district grammar school and the district school, church schools, separate schools, ladies' schools, classical schools, night schools, boarding schools, schools for colored children, dames' schools, the Fort school and many others. In the diary of Col. Clarke, father of Dr. Clarke of St. Catharines, he speaks of attending the garrison School at Fort Niagara in 1787; the fort was not given up to the Americans till 1796. When he came to the British side of the river, the best teacher he went to was Richard Cockerell, an Englishman, who we read opened a school at Niagara in 1797. In the newspaper of that date he advertises an Evening School, writing, arithmetic, book-keeping taught at four shillings a week. For teaching any branch of practical or speculative mathematics, eight dollars, hours from six to eight in the evening. In 1799 he removed to Ancaster, and in resigning thanks the public for their support, and recommends the Rev. Mr. Arthur, who teaches Latin and Greek, and will take a few young gentlemen to board. The first provision made for Grammar School education in Upper Canada was by the Duke of Portland in 1797, but we find that sufficient credit has not been given to Governor Simcoe for the noble part he played in providing educational advantages for this new country. In different letters from Navy Hall, Niagara,

he had thought on the subject, and what strenuous efforts were made by him for this end. On 23rd Nov., 1792, in a letter to Secretary Dundas he speaks of a provision for the education of the rising generation and in 1793 to the Bishop of Quebec in asking for clergymen says that in his progress through the country he is told that the Sabbath is becoming unknown to their children, who are searching for amusements on the Lord's Day. Again in 1795 he urges the Duke of Portland thus: "In Niagara the want of a school is most visible. The Rev. Addison is willing to undertake it on same terms as Mr. Stuart at Kingston. In the reply of Portland, fancy the feelings of those asking for a school for their children, being told that the payment for a teacher ought to be very moderate, and that all the subjects necessary are reading, writing, accounts and mensuration, that those wishing to study Greek and Latin may go to Montreal, or Quebec or Nova Scotia. Were his ideas of the topography of Canada as hazy as those of some of our neighbors of the present day?"

In 1797 Mr. Jas. Blayne advertises a school in Niagara, and in 1798 the house of Mr. D. W. Smith is offered for sale for a free Grammar School for Homedistrict, with four acres as endowment. Recommended in letter from Russel at York. This draws on, as in 1800 he offers a reduction of \$4,000 in price, and to take wild land in payment. The plan is opposed by Governor Hunter, one reason being given that the house is opposite Fort Niagara, and being in range of the guns from F. N., is in too exposed a position. In 1802 Mr. and Mrs. Tyler, between Niagara and Queenston advertise a regular day and night school, "children from four, both sexes, price in proportion to the kind of instruction, reading, writing and arithmetic taught, for young ladies all that is necessary for their sex to appear decently and be useful in the world and in all that concerns housekeeping. Mrs. Tyler, having been bred in the line of mantua making, will receive and do her endeavors to execute her work in the neatest manner;" an advertisement really more comprehensive than at first sight it appears. In the record book of St. Andrew's Church, commencing 30th Sept., 1794, there are frequent references to teachers in connection with the church, thus: "Sept. 2nd, 1802, the Rev. Jno.

Young, from the city of Montreal, was engaged at one hundred pounds, Halifax currency, and a dwelling house, also to have the teaching of a school exclusive of his salary as a preacher of the gospel." On 13th April, 1805, resolved, "that this meeting do fully authorize and empower the persons that may be nominated as aforesaid to offer as a salary for three years to a preacher, the sum of seventy-five pounds of lawful money of Upper Canada, provided he may be induced to teach thirteen scholars in the Latin, Greek and Mathematics." Why thirteen we do not know. In 1802 it is proposed to erect an Academy in the town, and in 1803 we read that R. Cockerell had an excellent mathematical school at Niagara. E. A. Talbot, who writes on State of Education, in 1818 says there are only two schools of any note in Upper Canada, that of Strachan and Cockerell, which is high praise for the latter.

In a letter from Simcoe to Dundas, April 28, 1792 written from Quebec, he proposes two school masters at £100 each, one at Kingston and the other at Niagara, this before he had reached his future capital, and while living there planned for schools in the province. In 1797 steps were taken in Parliament to establish four Grammar Schools and a University, the schools to be at Cornwall, Kingston, Newark, Sandwich, and the University at York, now Toronto. By an act passed in 1807, £100 was to be allowed for each district. Niagara is the fourth oldest High School in the province, having been founded in 1808, the three first being Cornwall, Kingston and York, founded in 1807. It has been called by different names, first, the Niagara District Grammar School; next, Niagara County Grammar School; next, Senior County Grammar School, on this the Rev. T. Philipps always insisted, then Niagara High School. The seal has these words: Niagara County Grammar School, established 1808, incorporated 1853, and has on it the figures of a globe, telescope, quill pen, inkbottle, bell. It may be said that in later days, in a certain sense the existence of many of the small High Schools, depended on the Niagara High School, as when a bill was about to pass through the legislature which would have swept many of them out of existence, the Hon. S. H. Richards who was in the

A. W.

Cabinet, and was the member for Niagara, seeing that his constituency would lose its High School, had such changes made in the bill as would prevent this, and thus many others were saved. "Honor to whom honor is due." It is believed the Rev. Jno. Burns, Presbyterian minister, was the first teacher. He preached in St. Andrew's Church and sometimes at Stamford, from 1805 to 1818, at intervals, as his name appears on the record book in 1805, 9, 10, 11, 16, 17, 18. Till lately there were several living who were his pupils both before and after the war of 1812. He was taken prisoner and it is said preached to his captors. A sermon preached by him on the 3rd January, 1814, on a day proclaimed by the Governor as Thanksgiving, in Stamford church shows powers of reasoning, a sturdy loyalty, sound scholarship and deep christian feeling. In the sermon, the text of which is Prov. 14. 21, he quotes the brave words of Nehemiah, "Be not afraid of them, remember the Lord who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses." To the Lundy's Lane Historical Society we are indebted for this, as they have reprinted it as one of their pamphlets. The late Judge Burns was the son of this old Niagara teacher and preacher.

Now comes, as might be expected, almost a blank of several years. We learn that during the war the schools were closed and while it is easy to see that in 1813 when the town was in the hands of the Americans, the British around in a circle, skirmishes occurred frequently, and in 1814 the people scattered in all directions, when a heap of ruins represented the homes from which had gone forth the children to the schools referred to, the records were lost and several years must elapse before schools would again be in operation. The Rev. Thos. Green came in 1820, opened a private school, and afterwards the Niagara District Grammar School, next becoming the Rector of St. Mark's, but first the assistant to Rev. R. Addison. He was an excellent classical scholar, an Irishman, but educated at Glasgow University. He was also at a later date a trustee and an examiner of teachers. He taught many who afterwards became distinguished men, as Miles O'Reilly, Judge Burns, Judge Miller, Senator Dickson, Thos.

and W. Fuller, several of these pupils placed a handsome tablet to his memory in St. Mark's Church. In the year 1823 there were eighty-five names on the register of the school, while in 1827 from the existence of two rival schools and the removal of a regiment, the number was only eighteen.

In the Niagara Gleaner, June 23rd, 1823, appears the following item, Niagara District Grammar School Examination. The following trustees were present and expressed their approval of the manner in which the different branches were taught, the increasing number of pupils and the progress made: Wm. Dickson, Rev. Robt. Addison, Rev. W. Leeming, Robt. Ker, J. Muirhead, Ralfe Clench. The school was to re-open on 7th July, we thus see that the holidays lasted little over two weeks, and through the sultry days of July and August the school work went on. On July 3rd, 1824, there is an account of an examination, at which the same trustees were present with the addition of Rev. Turvey, (Army Chaplain) and Hon. Wm. Claus, and pleasure is expressed at the progress made. The number of pupils was forty, of whom four were studying Xenophon; five, Horace and Cicero; three, Virgil and Sallust; eighteen, history and Geography; twelve, grammar and arithmetic; and three reading and writing. The Latin classes were put through their drill by the Rev. Robert Addison, who seemed quite at home. He must then have been an old man. In 1824 Rev. T. Green appears as Secretary of Common School Trustees. In 1823 had appeared a petition of the Common School teachers of the Niagara District, complaining of want of payment of their salaries, and the proceedings in the Legislature in consequence are recorded. In the Gleaner for 1826, Aug 12th, is this notice. "We have been requested by the Rev. Thos. Green to state to the public that his school would be open for the instruction of youth, on Monday, 14th August. In the same paper there is the advertisement of Rev. Mr. Hancock, A.B., graduate of Trinity College, Dublin, informing the public that he had opened an Academy for the instruction of youth in Greek, Latin, etc., at Butler's Barracks. He was Assistant Chaplain to the forces at Niagara. Besides this, in the next year there is an advertise-

ment by Rev. Jas. Fraser, minister of the Presbyterian congregation that he proposes to open a class for the various branches pertaining to the Literary professions. It would seem from this that there must have been at that date three schools in Niagara, where the study of classics was pursued. We who remember the day when mathematics was *the* important study, and who also remember that in the words quoted by our President, "a king arose who knew not Joseph," and English was given a more important place, recall with interest the days when Homer and Horace reigned supreme.

In 1823 in an advertisement, "Mr. Green, District School, speaks of the prosperous condition and is about to employ an assistant, teaches Latin, Greek, Hebrew, English Grammar, Geography, Mathematics. A few pupils genteelly accommodated with boarding. Jan., 1823, report of Niagara District School, hopes in rather grandiloquent style "that literatures at once the blessing and ornament of society will flourish here with increasing bloom and shine in its generous lustre." To open 7th July. We also find some excellent rules by Board of Education for Niagara Schools, Barron's 500 questions on New Testament are used in the Sunday School, and also in the District Grammar School.

Leaving this school we now turn to some other schools in the town. Besides that institution taught by Mr. Cockerell (which was at one time in a block house, the charge being one dollar a month) who is described as being very strict and who taught till 1806, and was succeeded by Mr. Hughes, there was a school taught by Mr. John Wray, described as a little old man by those who remember him, he died in 1846 at an advanced age, having been the clerk of St. Mark's Church for forty years. There was a school taught by Mr. McKie who was a classical scholar, this was a private school after the war, and his wife taught fancy work.

The school in connection with St. Andrew's church was continued till 1843. An advertisement in the Gleaner, Dec. 1717, reads thus: "Saturday, 3rd day of January next is the day appointed for the annual meeting of the Presbyterian congre-

gation in the town, to be held in the school house at 12 o'clock. At the same time will be produced the accounts of monies received and expended in building the schoolhouse. This building seems to have been used before the war as a school house, and after the war, on Sunday for divine worship, and for Sunday school, and on week days for a school, the upper part at one time having been used for the colored children. In 1840, at the annual meeting of the congregation, 'Resolved, that the trustees and members of the Kirk Session be the committee for the management of the school kept by Mr. Jas. Webster, in the school house on church lots." On Jan. 1st, 1842, the Rev. Robert McGill made some statement regarding the act passed at the late session of the Provincial legislative, and pointed out the manner in which the trustees of the school in connection with the church might avail themselves of its provisions. Resolved, "that it is desirable to maintain the school under the management of the church trustees, Mr. Heron was appointed to wait upon Mr. Webster to ascertain how far he is disposed to put himself in dependence upon the provisions for common schools."

And now we turn, to what we can find of the backbone of our educational system. There have been several references to the Common School before. On the 9th Sept., 1826, there is a letter in the Gleaner strongly advocating the erection of a Public School house, as the population of the town then was 1,200, and they had an able teacher in Mr. Thomson. In 1827 the province had been divided into eleven Districts, with provision for a classical school in each, and for schools in each Township. On June 2nd, 1827, appears the following certificate, signed by Thos. Green, and Thos. Hancock, A.B. 'We have great pleasure in testifying to the ability and fitness, etc., of the teacher of the Niagara Common School, Mr. David Thomson. These are the classes, Writing, Arithmetic, Grammar, four, Orthography, Reading, Writing, eight, Orthography Reading, six, Book Keeping, two, total twenty-five, and that Messrs. Heron, Kay and Varey had been duly elected Trustees of the District Common School. The fees were, after March 28th, Reading and Orthography 2s. 6d., or 50c., with writing added 62½cts., and

with arithmetic 75cts. per month. A sparkle of color is given to these dry records, which pleases us much. Feb. 23rd, 1827, account of a collection that had been taken up from the pupils of Mr. Thomson's school in aid of the distressed Greeks, amount raised, 11s. 1½d. This it will be remembered was the year of the battle of Navarino, and now after seventy years, the generous deed of these Niagara school children is recalled, as we are sending away our contributions to the Armenians, oppressed and barbarously treated by the same unspeakable Turk, but now the nations do not rise up as then to help the weak. The teacher referred to was the same David Thompson who wrote a history of the war of 1812, Captain Thompson of the King's 8th, who fought in the war.

Among the names of early teachers are those of Mr. Rolston and Crombie. An account of some of the punishments of those days would make our present pupils stare in wonder and amaze. It is recorded of one teacher of the town that he struck a boy on the head with a round ruler, one inch in diameter. The boy fell to the floor insensible, and was carried out to the snow to revive. It is pleasing to know that the big boys of the school then did what so rejoiced the heart of the honest Yorkshireman, when Nicholas Nickleby so effectually "bated the schoolmaster." The teacher then removed to Stamford, where his next feat was as a punishment, to shut up a little girl in the oven, and was sent away in consequence. At a later day still, in another school, a pupil on his return from school was asked the question so frequent in those days, where you whipped to-day? "Yes, I was whipped, but Mary (his sister) was kissed." The teacher had left the room leaving a monitor to give the names of all who spoke, and the teacher coming to the little girl whose name had been given, instead of the dreaded tawse, stooped down and kissed the astonished child.

At this time it was customary to grant scholarships to the Grammar school, which were given for three years to the best pupils in the Common and Separate Schools, the latter having at this time a very able teacher; one of the cleverest pupils sent was the late Father John Kennedy who was drowned some years ago. A circular issued seems to demand what we would now con-

sider a work of supererogation, it is a system of Bible distribution by the teachers of the Niagara District, 1817, a circular of direction so paternal that it would be opposed now, signed by Ralfe Clench, to inquire by going from house to house if the settlers possess a Bible and in what condition, if not able to pay, name to be sent to Samuel Street, at the Falls Mills, Sec., of Niagara Bible Society. Also form of report of Trustees and Teacher's Certificate to receive salary, very different from that of to-day, merely that he has taught the school for six months, is a British subject, had not less than twenty scholars and has demeaned himself to our satisfaction. Signed by three Trustees and directed to the Treasurer of the District of Niagara. There are also rules for government of Common Schools in District of Niagara, ten in number, as succinctly said by Dr. Hodgins, compared with the comprehensiveness and elaborateness of today those of eighty years ago make up for their lack in this respect, by their clearness and brevity.

No. 1. The master to commence the labors of the day by a short prayer.

No. 4. Corporeal punishment seldom necessary except for bad habits learned at home, lying, disobedience, obstinacy, these sometimes require chastisement, but gentleness even in these cases would do better with most children.

No. 5. All other offences arising chiefly from liveliness and inattention are better corrected by shame, such as gaudy caps, placing the culprits by themselves, not admitting any one to play with them for a day or days, detaining them after school hours or during a play afternoon and by ridicule.

No. 7. The forenoon of Wednesday and Saturday to be set apart for Religious Instruction, to render it agreeable, the school should be furnished with at least ten copies of Barron's Questions on the New Testament. The teacher to have one copy of the Key to these questions for his own use.

No. 8. The afternoon of Wednesday and Saturday to be allowed for play.

No. 9. Every day to close with reading publicly a few verses of the New Testament, proceeding regularly through the gospels

The propriety of rule five would be called in question at our Training Schools of to-day; certainly the framers of the rules do not seem to have had much faith in the scriptural knowledge of their teachers.

Unfortunately the Secretary's records of the Niagara Schools in early days can not be found, but just lately in an old trunk was discovered a document containing interesting information relating to the District School in 1832-3. It appears from this that His Excellency the Lieut-Governor, then Lord Colborne, appointed the Trustees and advised with them as to appointment of teachers. At a meeting of the Trustees just appointed by him, viz: Rev. Thos. Green, Rev. R. McGill, Jas. Muirhead, Robt. Melville G. M. McCormack, R. Dickson, Wm. Clarke, W. D. Miller, Geo. Ball, nineteen resolutions were passed with regard to building of Seminary, large enough for apartments for masters and a large number of boarders, £500 had been granted by Trustees of Market Square, and £250 additional obtained. The teacher was to be selected for literary and moral qualification without regard to denomination. The Governor had granted five acres near Fort Mississauga, the school was then held near the Market Buildings. Permission was asked to appoint another teacher, and the Governor says it will not be necessary to go to the Mother Country as proposed, but that a competent teacher may be found in Canada. It is singular, that though different attempts were thus made from 1798 to secure a building, that no permanent building was obtained till 1850 for the Public School, and 1875 for the High School.

The oldest building now standing which served as a school house in Niagara was lately the property of Mr. Ibson. Here in 1827, and for many years, Miss Young taught a large Private School. The old fashioned fire-place with its crane may still be seen. The stone barracks, now the Masonic Hall, Rogers brick building, the brick building owned by the late Dr. Ker have all been used by the High or Public School in past years.

Among the teachers of Niagara perhaps the most striking personality is Dr. John Whitclaw, who taught the Grammar School from 1830 to 1851. He was a good classical

scholar and from the impression received from talking with some of his old pupils, must have been an able teacher and a christian gentleman. His son John was at one time his assistant, a young man of great promise, who died at an early age, the lectures he delivered on Chemistry, and the experiments in which he was assisted by his pupils are yet remembered. It is one of my early recollections, seeing nitrous oxide or laughing gas, administered by him in the lecture room, and the disastrous effects in one case. The love of science must have been shared by the father and son, for we find that Dr. Whitelaw taught in Kingston in 1814, and gave lectures in Chemistry, Mineralogy and Geology while master of the Kingston Grammar School. Junius, in Kingston Gazette, depletes the loss to Kingston boys, and mentions equations, geometry, trigonometry, Latin and Greek, a course of thirty-six lectures, three every week, admission three guineas for the course. In 1819 his successor is spoken of, and we know from an address of Sir Oliver Mowat, that he practiced medicine in Kingston, having been the medical adviser of his father's family. Here is a reminiscence from an old scholar: "when Brennan was hanged at the Niagara jail we boys did not know any better than to get up a petition for a holiday, one boy wrote it, from the dictation of another, while a third presented it. Such a lecture we received, I shall never forget, our conduct was a sure proof of total depravity and original sin. The next day we went to school but the old doctor was ill, whether he had taken our conduct so to heart we did not know, we had the coveted holiday, but I question if any of us went to see the execution. He was very particular in, as he called it, giving us a "thorough grounding" in Latin and Greek, sometimes attained by painful methods.

The same old pupil describes the room as having a wooden partition, one stove which very imperfectly heated the room being half in one room, half in the other. There were about forty scholars, many of them from the regiment stationed here. There were morning and evening prayers. The Bible was read in both Common and Grammar Schools by the pupils.

The Rev. T. Philipps taught the Grammar School from 1852

to 1861, and had a large boarding school forming quite a procession marching to St. Mark's on Sunday morning. Rev. T. D. Philipps of Chicago, his son the famous cricket player, was his assistant. The pupils were very successful in passing University Examinations. The buildings in which the school has been held have been as various as the teachers. In early days the block house, the stone barracks and many others before the present brick building was erected, not without a long struggle for the result of which the late Rev. Chas. Campbell of Toronto deserves much credit. Four of the teachers have had a long term of office, Rev. J. B. Burns, Dr. Whitelaw, Rev. N. Philipps and Mr. Andrews. Among the punishments was one which may be considered questionable now, viz: to commit to memory a chapter of the Bible, another law was that when detained after school with work to be done, the teacher sometimes leaving the room, if one brave leader ran away, all the others might go, and the one who left first, alone was punished. It was considered a brave self-sacrificing thing to do, by subjecting oneself to severe punishment, thus procuring the freedom of the others, and he who did it was a sort of hero.

A reminiscence given by a colored woman of her school life in Niagara must not be forgotten. "The first school I went to was to a yellow man called Herbert Holmes—Hubbard Holmes our people called him, oh, he was severe, they were then you know, but he was a fine man, had been educated by a gentleman in Nova Scotia. He used to drill the boys and when holiday time came he would march us all in twos to a grocery kept by a black woman and treat us all to bull's eyes and gingerbread. Holidays were not two months as they are now, but two weeks, I went to a black man upstairs in the schoolhouse of the Scotch Church, the room was full of children, the benches were slabs with the flat side up and the bark of the tree down, with round sticks put in slanting for legs. The children all studied aloud and the one that made the most noise was the best scholar in those days. Then I went to a Miss Brooks from Oberlin College in 1838-9. She was sickly and died of consumption, oh what hard times she had with some of the boys, bad, rough ones. But Herbert

Holmes was a hero, he died in trying to save a black man from slavery."

The tragic and heroic death of this Niagara teacher I have told elsewhere, but some reference must be made to it here. An escaped slave was to be returned to the United States authorities on the charge of stealing his master's horse in escaping, but the teacher and exhorter organized a party of several hundred colored people to surround the gaol and rescue him when taken out. For ten days or more the blockade was kept up and Herbert Holmes was shot dead while holding the horses' head to let the prisoner escape. This was in 1837, and his drilling the boys may have had some result, as a company of black men from Niagara was formed and was on duty at the Falls during the Rebellion, aiding the government which had given them a refuge.

In the Niagara Chronicle, Jan 1847, is told, "that the census just taken gives a population of 3058, there are 792 children between 5 and 15, of these 300 attend the five common schools, respectively conducted by Mr. Shaw, Mr. Thomson, Miss Eedson, Miss M. A. Eedson and Mrs. Wilson. There is a dissenting common school established by our fellow townsmen of the Roman Catholic faith, the attendance of which must be large. In addition to these there are three institutions for a higher order of learning, viz., the District Grammar School, conducted by Dr. Whitelaw, assisted by Mr. Logan; the classical school of Rev. Dr. Lundy, and the Ladies' School of the Misses Burgess, also the flourishing private elementary school of Miss Read. An assistant is now engaged for the junior branches in Mr. Shaw's school. This was Mr. Jas. Dunn who afterwards became Principal, and also a highly successful High School teacher in Elora, Welland, etc., and must not be forgotten.

Mr. Jno. Crooks who taught an early Sunday School, and as a Sunday School library had tracts carefully covered and distributed. This Sunday School was the first in town and was between the years 1820 and his death in 1833. Another educator deserves honorable mention, and I have the less hesitation in referring to him since Dr. Hodgins in his Documentary History of Education in Upper Canada does so.

Although not a teacher in the ordinary sense of the term, it may be claimed for Andrew Heron, the originator of the Niagara Public Library, founded in 1800, that he was a teacher in the best sense of the term.

Another educative force may be mentioned, besides the libraries of Rev. Robert Addison, those of St. Andrew's church and the Mechanics Institute. Many books were printed in Niagara, some of an educational character. Andrew Heron reprinted Mavor's spelling book in 1824, and in 1841 was issued Davidson's Spelling Book. From Dr. Hodgins' Documentary History of Education we learn that Alexander Davidson was a teacher in Port Hope, and applied to Parliament in 1831 for authorization for his spelling book. From the advertisement it seems comprehensive, containing outlines of geography, grammar, religious lessons, morning and evening prayers and hymns, and a long recommendation of it appears in the Christian Guardian. In the Niagara Chronicle for 1842 are letters of recommendation from Rev. Robt. McGill, Rev. T. Green, Rev. A. N. Bethune.

John Simpson published the Canadian Forget-me-Not, printed at the Reporter office, and from the Mail office the first long poem of Mr. Kirby, F.R.S.C., called the U.E., was issued containing descriptions of Canadian life and scenery, still unsurpassed in Canadian poetry. In the advertisement of Andrew Heron, as bookseller, we see that the study of classics was not neglected, Eton grammars, Ainsworth's Dictionary, Caesar, Ovid, Sallust, Lampriere's Classical Dictionary, Valpy's Delectus, Homer's, Iliad and many others.

The ladies' schools must not be forgotten. One narrator tells us of a Mrs. Radcliffe, in 1820, who taught the harp and piano; another mentions a young girl, Miss Birdsley, who was a good Latin scholar, having been taught by a Mr. McPherson. Some of the advertisements are amusing, with the rules and regulations, subjects taught, etc. In the Niagara Herald for 1830 is the advertisement of Niagara Seminary for young ladies, taught by Mrs. Fenwick and Mrs. Breikenridge, day scholars and boarders. The school of the Misses Crooks is often spoken of, also the large boarding school of the Misses Millard. Besides the names

given before, as pupils taught in the early schools of Niagara, may be mentioned Judge Baxter, Judge Miller, Hon. Arch. McKellar, Judge Campbell. Hon. J. G. Currie, Rev. F. Trev. Judge Kingsmill, Jas. M. Dunn, L. L. B., F. Harkness, A. Niven, P. L. S., Chas. Hunter. Dignity is given to the schools of Niagara by the many points of their history, which also touch the history of the country, and the important part played by many of the early teachers in the history of the place..

Many amusing stories could be told of the snowballing matches, between the Public and Separate Schools, not quite so exciting nor so bloody as that described so graphically by Sir Walter Scott in the streets of Edinburgh with Green Breeks. Other contests between the town boys and the dock boys were perhaps as exciting in their day as those in the English Universities between Form and Gown. It is recalled of one of the dock boys that when some town boys were sent out to bring him in to school as a truant, the report came back to the horrified pupils that he was standing in defiance of monitors and master with a pile of brickbats collected to do execution on any assailing force. It is not proposed to refer to the schools of a later day, or the changes from the severe methods, corporeal punishment, the dreaded public examinations, the prize books, to the changed curriculum, the presence of girls in the High Schools, the change from the excessive memorizing, etc. While we must naturally exalt the present and acknowledge the merits of our school system, and what we owe to Dr. Ryerson and Hon. Geo. Ross we need not depreciate the past, as some are so fond of doing. When hearing the boasting over some supposedly new idea, and the condemnation of any other system, we often wonder how the old system produced such grand men of such solid attainments, and we bow our heads in humility, and salute the pedagogues of the past, acknowledging that they often did conscientious, excellent work, and we humbly wish that our work of to-day may stand as well the test of the search-light of the future, as we see that theirs has done; that our work may, as it is claimed is the true work of the teacher, enable the human souls under us to reach unto the divine.

In extending congratulations to the Historical Association



it may be well to ask what would be lost to the world were all history blotted out? How much should we miss if from all literature were erased the record of brave deeds, of heroic struggles, of all the battles, whether with mailed warriors, or the giant, selfishness under all its multifarious shapes. Let all the history of these brave deeds be blotted out, still more, let all the literature inspired by them be destroyed. We shall have no Homer and no references to Homer, no poems formed on the great epic, no Arthurian legends, no exquisite amplification of these legends by Tennyson in the Idylls of the King, no Evangeline, no heroic story of William the Silent as told by Motley, no story of Laura Secord by Mrs. Curzon, no heroic story of Joan of Arc, nor of Moses facing the mighty King of Egypt to free his people, nor of the little ruddy David before the great Goliath. Fancy blotted out of existence the tales of the Great Magician of the North, and thus the exquisite pleasure derived from reading these tales. The story of Leonidas at Thermopylae resisting to death that immense host and the inscription, "Go tell our countrymen that we lie here in obedience to her laws," no tumulus at Marathon to tell of a few bravely fighting against such odds, no story of Grace Darling, nor Daulac and his sixteen brave companions devoting themselves to certain death to keep back the Indian foe, no story of the Maiden Martyr of Scotland's salt sea sands, chained to a stake while the tide came slowly rolling in, no story of the stern discipline of those brave soldiers on the Birkenhead saving the women and children and going down to a watery grave with a ringing British cheer. And then the patriotic songs sometimes struck out on the anvil of a nation's agony, as "The Southern Flag," or "Scots wha hae wi' Wallace bled," no ballads such as Horatius who kept the bridge in the brave days of old; no story of Abigail Becker, and her brave deed of "seven men to save," no column surmounted by the heroic figure pointing to the grand panoramic view from Queenston Heights. Still more let us suppose all the lessons taught by those heroic deeds unlearned, and unperformed all the brave deeds inspired by the reading of the past in emulation of heroes of other days, How bald, and poor, and tame, would be our literature, what gaps in the eloquent orations

and appeals which have inspired men to greatness. What a blank should we find in verse and prose, where now there is such wealth of illustration and allusion. In discussing the prominence to be given to different subjects in the curriculum, let it always be remembered that history as an educator is an important factor, and it is earnestly hoped that this and other Historical Societies may do a great work in developing a spirit of patriotism, a love of Canadian literature and all that can ennoble our young country.

JANET CARNUCHAN.



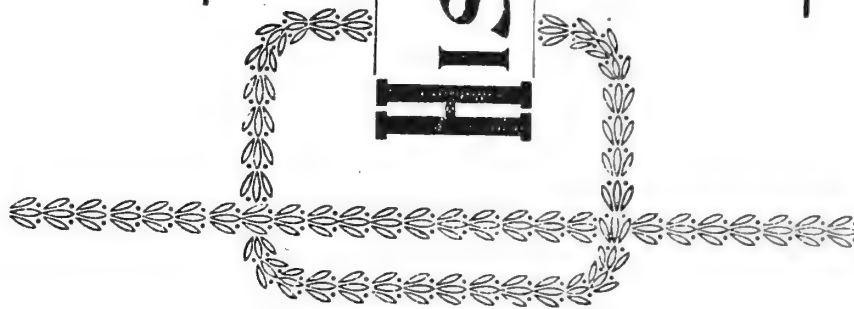
Amos Hall,

NIAGARA, O.

"Ducit Amor Patriae"

Niagara Historical Society

No. 7.



HISTORIC

BUILDINGS

NIAGARA TIMES PRESSES,
NIAGARA, 1900.

NIAGARA HISTORICAL SOCIETY.

ITS objects are the encouragement of the study of Canadian History and Literature, the collection and preservation of Canadian historical relics, the building up of Canadian loyalty and patriotism and the preservation of all historical landmarks in this vicinity.

The annual fee is fifty cents.
The Society was formed in December 1895 and since May 1895 about thirteen hundred articles have been gathered in the Historical Room.

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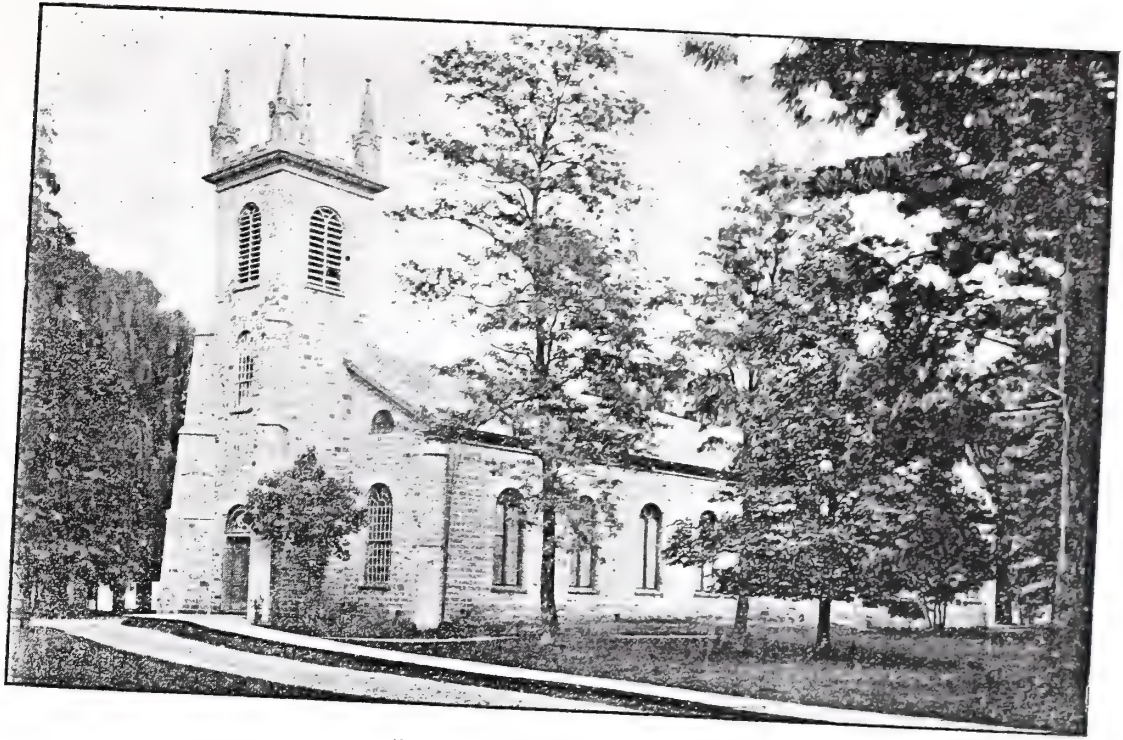
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St. Mark's Church, Niagara.

PREFACE.

IN presenting the seventh of the series of publications of the Niagara Historical Society the hope is expressed that it may meet with the favor extended to previous issues. It is a continuation of the Historic Houses begun in No. 5, and we hope to still continue the series. The "Centennial Poem" and "Two Frontier Churches" have been reprinted by request. The illustrations, some of which have appeared before, and others which have been engraved specially for this issue, will, it is hoped, add to the interest of the pamphlet. Any information adding to our historic lore will be gladly received.

1792,

The Centennial,

1892.

Written on the Centenary of St. Mark's Church, Niagara

BY

THE REV. J. C. GARRETT.

DEDICATION.

TO ALL WHO HAVE IN ANY WAY BEEN RELATED TO

OLD ST. MARKS,

WHEREVER FOUND TO-DAY,
THESE LINES ARE RESPECTFULLY DEDICATED.

*Hail! all Hail! dear old St. Mark's!
We greet thee joyfully, and well
Upward thy Praise, As Sky-larks
Sing, o'er field and wooded dell,
Far up in heaven's own blue,
We, too, would sing thy fame,
And tell abroad thy name
Of worth and honor true.
Ring! Ring! loud and merry bell!
And thou, great organ, thunder too!
Wide open every swell!
Join every voice anew,
Out on the morning air, to tell
Thy story true and well,
On this thy day Centennial!*

The Centennial.

I.

O SACRED PILE ! Thine age thou bearest well !
 Over Niagara's harbor, at Ontario's head,
 Between Forts George and Mississauga dread,
 A hundred years thou hast stood sentinel.
 Where, standing still, as beacon on a hill,
 Far out from haven, thy square tower we view ;
 Above whose summit, higher rising still,
 Waves in the breeze our flag—Red, White and Blue—
 For Churchmen true are loyal everywhere ;
 Who to the State gave being, ever bear
 Upon their hearts its interests with a will.
 Nor loyalty, if in thy precincts fair
 It be not found : to king and country true,
 Our sires, than power, or fame, or glittering gold,
 Honor esteemed, which must to country hold
 Their sons and thine, and other loves dispel,
 By ties of living and the bonds of dead.

II.

Grand old St. Mark's ! he treads on hallowed ground,
 Who over thy gates' threshold sets his foot ;
 For all around thy witnessess, though mute,
 By life and death its sacredness profound
 Proclaim. Blended in thee is found the dust
 Of soldier brave and sailor bold, the wise,
 Poet, patriot, priest and humbler just,
 Waiting the day and call again to rise.
 Rest they together in a peace most true,
 In hidden spot or place more clear to view ;
 'Neath Christian sign, or heathen urn or crust
 Of marble pale, which tastes of times devise,
 That yet a coming time could never suit.

But yet what matters such, when loves entwined,
 And rise beyond the shade of earthly sign,
 And but the clay lies resting 'neath the mound ?

III.

If there be place, within our earth's confines
 Than other place more sacred, sweet and pure,
 (No other's more of love and honor sure,
 How far soever we may stretch the lines),
 It is this place, where, from turmoil secure,
 Our simple praises rise an upward stream,
 Till glows the heart, as when the captives dream
 Of lands, where freedom's sun forever shines ;
 And when the Heavenly mysteries are spread,
 Aged by Aged to God's board is led—
 Most saintly men, whose earthly duty done,
 Look towards the land of never-setting sun—
 In verity, it makes thee sweetly seem
 The gate of heaven and pathway to our Head.
 While all around us lie, in peaceful sleep
 Our best beloved, who used with us to keep
 Sad vigil and the joyful holy-day,
 Whose souls o'er Jordan winged from us away,
 That they some foretaste of that joy might reap,
 Which we with them to share both hope and pray,
 Sweetness itself thou art ! Thy life in Him
 We prove in prayer, in praise, and rite ; though dim
 Our view, our faith is clear, and brighter love.
 And prayer thus joined to solemn chant and hymn,
 In thee below, we rise to things above ;
 Our treasure there, though still our hearts are here ;
 Yet our affection is as sure on high ;
 For love of thee foreshadows as we move,
 The coming love, for which we often sigh,
 Which shall be ours, when we have victory won ;

And from each face Himself shall wipe last tear—
The God so distant, yet, in Christ, more nigh
Than even thou, the fabric held so dear !

IV.

High on the bank. 'mid beauteous setting
Of feathery willow, chestnut-tree and pine,
By which the river flows, as if forgetting
Its leap sublime ; its seething, swirling, fretting ;
Its rush and roar, adown the steep decline ;
The deep and massy goblet, never quaffed,
Held in His hidden hand, Who made and lined
It of a russet hue, with gold unlined ;
And yet around which demons oft have laughed,
If helpless victim drawn adown its shaft
To them give joy, whose depths we cannot sound ;
Within whose lips the water, bright blue-green,
With foam-flecked surface as each age has seen,
Must wind and whirl as though the gods had spoon
Deep plunged therein, and stirred in turn from e'en
Till midnight, then to morn, anon to noon,
And yet to night again—repeating round
And round within its awful circle's bound :
Anon in sober majesty to flow,
In stately grandeur now its way to find
Into Ontario's arms, which round it twine,
As if, at length, embrace of mother sweet,
Returning child, eager happily did greet ;
With welcome, eager happily did greet ;
Of both the love and life—so it appears--
To make complete and back on thee to throw
Their happiness, in such bright, golden glow
As rests on faces which have done with tears,
Thou hast been placed Centurion of years.

V.

Away down yonder, at thy feet below,
Where breezes raise the swell, and onward waft
Beyond the bar, where danger's stealthiest
Steps pursue, to rob us of our very best
As to their sorrow our poor hearts well know—
For by thy door we read their tale of woe—
On the lake's heaving bosom may be seen,
Between and on some white and foamy crest,
Like silvered fold on robe of pale blue-green,
Well manned by such as little know of fears,
All hidden now, anon each one appears,
The fisher-boats ; beyond which, farther far,
Curling from funnel of great steaming craft,
A wide diffused feather hangs abaft
Where it ascends, spreading away behind
Horizon ward, where melts it into sheen—
A long grey streamer floating on the wind.
And other ships, with sails on every spar,
On which beat hearts of many an honest tar,
Swiftly they speed, some haven sweet to find,
Saluting passers-by with mirthful cheers,
Anigh the harbour and within the bay,
And thou dost watch them, near and far away,
As still thou standest this Centennial Day.

VI.

These on the water. On the sandy beach,
With unprotected feet and pail and spade,
And dresses above knees to readier wade,
Near by and all the sandy shore along,
Their little ships securely held to sail,
The children play ; while fishers mend their net
and reel it up, with whistling and gay song

To help. Where find more happy, gleeful throng?
 Their cheeks like roses of a brownish shade,
 Laid on a groundwork soft as peach's bloom,
 And eyes, like jewels in some setting pale,
 Outflashing joy without a shade of gloom—
 Roses and eyes are they, a prize to get!
 And now their shouts and laughter our ears reach,
 Of innocence, the joyful sound and speech;
 In their sweet hearts for guile is yet no room;
 A hundred years here passing, looking yet,
 Continued, still is going on thy tale.

VII.

But landward look! See lying all around,
 As with their fragrance all the air is fraught,
 So sweet and peaceful on enchanted ground,
 Peach-tree and vine, quince, plum and apricot,
 Pear-tree and apple, all everywhere abound.
 The early violet, late forget-me-not,
 June rose and autumn, too; laburnum's gold,
 Accacia purply fair, and other blow
 Follow along, until the spring is old,
 Of deeper hue or white as driven snow,
 Bringing such thoughts as prove, though it be cold,
 Love ever lives, and needs but cherishing,
 Amidst which standing, thou time-honored pile,
 Thy life sublime still by them nourishing,
 The pride of which to our cheeks brings a glow;
 Inanimate indeed, yet living all the while,
 As to and fro in group and single file,
 Men come and go, or swiftly or but slow;
 And whither? Who can tell us? Who can know?
 Living to-day—to-morrow perishing!
 Yet still thou watchest the great river's flow!

VIII.

Still standest thou, and nigh as fresh and fair
 As those who, blushing, came to thee as brides
 Long years ago; and still thy grace we laud,
 Though faded theirs. Scene of many a story
 Within thy sacred precincts has been viewed:
 In days of peaceful worship naught divides:
 From thy true use; yet did presumptuous dare,
 In day of war, in other nation's name,
 To claim thy shelter, and to change thy use,
 And desecrate surrounding tombs, nor shame
 To feel, Fragrant thine aisles of flowers there strewed,
 'Neath mourners' feet and feet of those who glory
 Bore—a throng of youth mature and hoary—
 Who came, who went, who yet return no more,
 Though ears in listening attitude have waited,
 Are waiting still, to hear them as of yore,
 Hoping they homeward travel though belated,
 Again to get the greeting of fond love—
 The greeting sweet to give them in return—
 And eyes, too, strain out to the distance dim;
 While prayer goes upward to the throne above;
 For, while life lasts, the holy fire must burn
 On love's high altar, and desire shall burn
 Each day, its fondness forth, then upward turn,
 In hopeful prayer unto the ear of Him
 Who heareth ever, Whose best name is Love,
 In Whom, though severed, yet are all related.
 Even now thy sacred walls and well-trod floor—
 Holy to us because of those who trod
 Thereon, who rest in peace to-day with God—
 Re-echo still each footstep to our ear;
 Re-echo, too, in tones that while subdued,
 The lessons taught of truth and fortitude,
 Which make the burdens, that we still must bear,

The easier borne ; re-echo, too, the prayer—
Common to us as to them in their day—
Whose influence lives, though they have passed away ;
And principles, by which our sires imbued—
Like them to be, we well may hope and pray—
Made them, what now they ever shall appear,
Men that were MEN, whose bright, unsullied fame
Makes it our gladness to extol their name !
Yes, here they lived. and moved, and were endued
By that which only can be power—the fear
Of God—which them to Him, this land their king,
As truth itself made true ; whose honor ring
The future ages shall, and whose high praise,
So long as men have voice, the true shall sing ;
Long as the sun on man shall shed his rays,
For them thy sons to God thanksgiving raise !

IX.

The holy priests—quaint Addison, sweet Creen ;
McMurray honored sees thy present day—
Surrounded were, as stars in heaven are seen,
By lesser lights along the Milky-way.
Bravely they labored for the common good,
Nor unapproached of such as should sustain—
Saints live not here alone on angels' food ;
On rougher fare is fed their nobler name.
The path of virtue is a path of pain ;
Nor true is virtue where is never blame ;
For blame is fostered by the vicious rude ;
Nor lived the man who might no weakness claim,
Whatever height in grace he did attain.
My soul with theirs be joined, when, to the clay,
My body has been laid, like theirs, to rest !
Our dust, redeemed, at length shall waken blest,
And all made pure, as Christ doth make the heart.

To soul rejoin, as part to fitted part.
 Death, of this life, is but the crucial test—
 The final proof of our triumphal faith ;
 And thou art "found," as the apostle saith,
 "In Him," god-soul, Whose own thou surely art,
 Who serve in life, and praise with latest breath.
 They having proved His love's length, height ; its breadth
 And depth ; the beatific vision seen ;
 Ended, and well, their holy ministry—
 So well, thou art their monument, I ween !

X.

Thy youth renew, surrounded, as thou art,
 By such a host as round thee sleeping lie !
 Live still ! Connecting link for ages be,
 Of those who live, those from the body free.
 Alas ! poor mortals, we in turn must die !
 To-day lives none who saw thy welcome birth ;
 And who shall live thy final day to see ?
 Thy ended work and all completed worth ?
 Live ! Teach Thou still to all that better part
 In Him. Whose witness still thou dost abide ;
 And comfort sweet yet give to many a heart
 Before it cross death's dark and narrow firth !
 Continue, thou ! no matter what betide
 The ministers, who serve, in course, in thee !
 Live on ! For hearts be truest earthly home,
 Until to heavenly home at length they come !
 Chime thy sweet influence, afar and nigh,
 From thy pure centre, 'neath the heavenly dome !
 Live, though men die—a standing proof still be
 Of Catholic faith and Christian liberty !
 Out to the world God's love in Christ still ring,
 Until it echo from each mountain side !
 Live, love and lift to every holy thing,
 And ever prove the PALACE OF THE KING !



Rev. J. C. Garrett.



Ven. Archdeacon McMillan.

Who were the men that, from your summit, tore
The three-barred flag, which there so proudly waved ?
I reckon, every stone with hallowed gore,
Of those who faced as guns and cannon raved,
Which true hearts for their King and country pour.
Was all bespattered, ere that standard fell,
And they, who it sustained, the fight gave o'er,
Who fought to lose both gallantly and well.

While rose the prayer as mass at noon was sung,
Or vesper song at even filled the air,
As bell, thrice tolled, most solemnly was rung,
Did rite, religious, augur dark despair ?
If Holy Christ down on your altar came,
Making its tabernacle throne divine,
How dared the passion of heretic fame,
By weapons carnal, grace like this outshine ?

So strange it seems while looking at you now,
That with such presence effort all proved vain ;
Eternal strength and yours, so joined, allow
Such misdirected circumstantial train,
To culminate in climax of such doom,
As, scarred and broken, left you desolate ;
Of perished love and cherished hate the tomb
As well as monument ; alas ! the fate !

Yet, better was it, after all, that change,
Through struggle, costly, came at weary length,
Which mingled in a peace, both great and strange,
The elements, which, blended, made the strength,
That needs not, now, protector's help from you,
But on your great decrepitude can look,
And feel from former terror freedom true,
And you as harmless as the near-by brook.

ADDRESSED TO

An Old Canadian Fort. *

BY REV. J. C. GARRETT.

— — —

Tell us, ye broken walls, speak out, ye fallen stones,
The story of that past which time doth shroud—
Swift wrecking time, which, deaf to all your groans,
By storm and tempest, sunshine, cloud,
Did scarify your body, without trowel,
Did cleave from your high head unflinching brow,
So nobly borne, in times both fair and foul,
Tell us, did war or peace your spirit bow ?

Brave sons of France were they, the sea who crossed,
By aid of Aborigines you reared !
How was it then their cause and yours was lost,
When face of foeman you had never feared ?
When through the forest scarce a track was made,
And wily Indian must your soldiers guide,
Made offered chance his remnant honour fade ?
And did he sell you to the other side ?

*Fort Chambly, a military post on the river Richelieu, was originally built of wood by M. de Chambly, a retired captain of the regiment of Carignan Salieres, in 1665. It was often attacked by the Iroquois, was afterwards rebuilt of stone in 1771. In 1775 was captured by the Americans, but retaken in 1776. Its eventful history is thus vividly and picturesquely described as attacked in turn by French, Indian, British, American. The Recorder of St. Mark's with such a subject writes sympathetically, ministering as he does in an historic church.
J. C.

More lovely in your ruined fallen state,
Than when in pride your cruel cannon roared,
In hurling forth their sanguinary fate
On hearts as true as ever wielded sword :
The drowsy kine, asleep upon your floor,
Young swallows, peeping forth from many a nest,
Make truer beauty, than when warrior bore,
Within your walls, in pride of rank, plumed crest.

Hard by, in yonder mound, now sleep the dead,
Through whose veins swiftly coursed the martial fire ;
And worthy foeman, who of each had dread.
Have long forgotten their unholy ire :
Their dust together rests, so well combined
That none could tell, that they had ever fought
Against each other, nor can be defined
Relic of friend or foe in that green spot.

Where emblem of the Christ each way an arm
Spreads, as in benediction, over all,
Assurance that no swift-winged, dread alarm
Can back to earthly carnage ever call :
Your ruin is, for them, blest monument ;
For us, the pledge of an united love,
In a true peace, which never shall be rent—
The eagle pinioned 'neath the outspread dove.

Nought say you ; yet your silence is loud speech—
So loud that o'er the din of rapids' roar,
In soul, is heard the lesson that you teach ;
Trusting time cometh, when vile war no more
Shall make the need of fortress high and strong,
When hand of brother in a brother's gore
No more shall be imbrued. God grant the long,
Sweet peace—the blissful evermore !

Two Frontier Churches.

BY JANET CARNOCHAN.

A paper read before the Canadian Institute at Niagara, on the 2nd of July, 1890.

It ought to be an interesting and instructive task to trace the history of these two churches of Niagara, St. Mark's and St. Andrew's dating almost a century back, the one 1792 the other 1794, and see how many links in the history of our town and even of our country can be filled in from those records, which give an ever shifting kaleidoscope of different nationalities, of pioneer life, of military occupation, of the red man Britain's faithful ally, of the poor slave here for the first time by any nation freed by legal enactment, of strenuous efforts for religious liberty by appeals to Governor and Queen, of sweet church bells, of booming cannons and blazing roof-trees.

The often-repeated sneer that Canada has no history has been so easily refuted in the case of our eastern provinces with their store of French chivalry and Saxon force, of missionary zeal and Indian barbarities, of fortresses taken and retaken, but still the phrase lingers with regard to Ontario. Surely, we in this Niagara peninsula lack nothing to disprove a statement which, to their shame, many among us allow to pass as if it were a truth. When we think that within the last two centuries four races have here fought for empire, that within sight of us are traces of the adventurous La Salle who traversed thousands of miles by sea and land to perish so miserably on the banks of the river of his search; when we think of this spot as an Indian camping ground, of the filices of France yielding to our flag even before Wolfe's great vic-

tory, of the landing here of loyal men driven from their homes of plenty to hew out in the forests of this new land a shelter under the flag they loved, of invasion, and three years of bitter strife, surely we have a right to say we have a history.

In my attempt to sketch the story of these two churches I have an ample store of very different materials, a picturesque grey stone church with projecting buttresses and square tower peeping through the branches of magnificent old trees, many tablets inside and out, tombstones hacked and defaced by the rude hand of war, an old register dating back to 1792, kept with scrupulous neatness, all these in the one case; in the other, in the old volume which lies before me, the interesting business records of almost a century from 1794, if not of so romantic a nature, still shewing the sterling metal of this people, telling of bright days and dark days, of prosperity and adversity, of lightning stroke and tornado, as well as of "conflagration pale," of patient and strenuous efforts by appeals to Governor and Queen from this almost the first Presbyterian Church in Upper Canada. It may be questioned if any other churches in our land can show such interesting records.

Now, that the modern tourist has invaded our quiet town and learned of the beauties with which we are so familiar, I am always pleased to remember that as a child I loved and admired St. Mark's, that it was my ideal of an old English parish church, and churchyard, and in those days the tourist had not come to tell us what to admire. When the late lamented Dean Stanley visited St. Mark's he said, "this is a piece of old England, do not allow it to be altered." The register of St. Mark's is unique in this particular, that in almost a century that has elapsed there have only been three incumbents, one with a record of 37 years, another 27, the third, the Rev. Archdeacon McMurray, by whose courtesy I have had access to this record, of thirty-four years. Its value is shown by the fact that permission was obtained some years since to copy all the earlier pages, and this has been placed in the archives of the Historical Society of the city of Buffalo. The Rev. Mr. Addison must have had a vein of quiet humor, as shewn by the quaint remarks interpolated here and there alike at baptism, wedding or burial. He was evidently a scholar and a

lover of books, for his library of several hundred volumes, now in the possession of the Church would bring from far and near the lover of rare and curious old books. Here is a Breeches Bible and Prayer Book in which prayer is offered for Henrietta Maria, the wife of Charles I., and in dull dusky leather many rare and valuable books to rejoice the heart of the bibliomaniac.

The first entry is "Aug. 23, 1792, Henry Warren, bachelor, to Catherine Aglow, spinster. Aug. 24th, Capt. James Hamilton, to Louisa, his wife." The remark appended to this tells a tale of a new country. "They had been married by some commanding officer or magistrate and thought it more decent to have the office repeated." "April 12, 1794, William Dixon, bachelor, to Charlotte Adlem, spinster. May 15, Col. John Butler of the Rangers buried, (my patron." Here is a pathetic entry, "July, 1794, buried a child of a poor stranger called Chambers. Sept. 9, buried a soldier surfeited by drinking cold water. Baptisms, Sept. 3, Cloe, a mulatto. Married, John Jacks and Rose Moore, negroes." These must have come to their new homes slaves, but to the honor of Canada, be it said, by Act of the Parliament which sat within sight of this spot, declared free long before Britain by many a hard fought struggle in the House of Commons made her chattels free, or our neighbors by the unstinted pouring out of millions, and of a more costly treasure of tears and blood, did the same. The next entry tells of the time when this was the capital, "Buried, an infant child of the Atty.-Gen.'s servant; and Oct. 10th, R. B. Tickell buried," and the comment on some to us never to be explained tragedy, "Alas he was starved." "Sept. 24th, White, the butcher from England, and an Indian child." It is noticeable that the rector must have been indefatigable in his exertions, for we find him baptizing at 12 Mile Creek, 20 Mile Creek, 40 Mile Creek, Ancaster, Fort Erie, St. Catharines, Head of the Lake, Chippawa, Grantham, Falls, York, Long Point. On these occasions, and when people came from long distances to Niagara, there are often a great many baptisms recorded on the one day, the comment "of riper years" shewing many besides children were baptized. June 24th, 1799, occurs a well-known name. "Baptism, Allan Napier McNabb, from York," as also

occur the names of Ridout, Givens, Macaulav from the same place, "Buried, —, worn out by excess at the age of 59. Baptized, Amos Smith, of riper years. Buried, old Mr. Doudle. Baptized, 1801, David, son of Isaac, a Mohawk Indian. Buried, 1802, Cut Nose Johnson, a Mohawk chief. Poor old Trumper, Capt. Pilkington's gardener." These slight descriptive terms show a human interest, a kind heart, a humorous vein. It is remarkable that in all the early notices of baptisms, there is nothing but the name and those of the father and mother; after some time come notices of god-mothers, and in 1806 this fuller notice: "May 3rd, Eliza Ann Maria Vigoreux, daughter of Capt. Henry, Royal Engineers, and Eliza, godfather Rev. Louis Vigoreux." Here is the name of one who justly or unjustly received much blame in the war. "Baptism, Nov. 20th, 1808, Augustus Margaret Firth, daughter of Col. Henry Proctor, commandant of the 41st Regiment, and Elizabeth, Married, Dec. 11th, 1807, Lieut. Wm. Proctor, brother of Col. Henry Proctor, commanding at Fort George to Joan Crooks. Nov., 1807, John Conrad Gatman, an old German. Buried, 1810, Master Taylor of 100th Regiment, killed by lightning. Old Amen Misner, May 5th, 1812. Married, Thomas McCormack, bachelor, to Augusta Jarvis, spinster."

Here is the brief record of the hero of Upper Canada, who did so much by wise counsels, prompt action, and undaunted courage, to save our country and repel the invader, who, galloping away in the early morning, was brought back by his companions in arms in sorrow and gloom, a corpse. "Oct. 16th, 1812, burials, Gen. Sir Isaac Brock, Col. John McDonald, they fell together at Queenston, and they were buried together in the north-east bastion of Fort George." In the Buffalo paper, in which some of these were copied, occurs the rather astonishing and not easily to be understood statement "we now approach the period of the second war of independence." How an armed invasion of a peaceful neighboring country can be called a war of independence by the invader is an unsolved mystery. Also referring to the burning of our town by the Americans, before evacuating our territory, these words occur. "In one of the engagements between the opposing forces St. Mark's took fire and all but the solid

stone wall was consumed." How differently can be described the same event by different people.

During the time of the occupation of the town by the Americans from May to December, the notices go on in St. Mark's Register, but it may be noted that there are no marriages except those of two Indian chiefs, thus recorded, "Mohawk chief Capt. Norton, to his wife Catherine, I think on 27th July, 1813, when she was baptized, and Jacob Johnson, another Mohawk chief was married to his wife Mary on 21st August this year. Buried, July 17th, Col. C. Bishop, died of his wounds." As this brave young soldier was buried at Lundy's Lane, Mr. Addison must have been called on to ride all these miles to perform this service. The next item gives us another glimpse of warfare. "On the day on which the engagement between Sir James Yeo and Commander Chauncey took place on the lake, our dear friend Mrs. McNabb was buried in Mr. Servos' burying ground, supposed to be 29th September, 1813." This, history gives as the 28th Sept., but it is evident that during this exciting period some of the entries have been made from memory. Here is an entry which shows that though Parliament had been removed, Niagara was preferred as a burial place to York. "19th June, 1816—Buried, George Lane, Esq., Usher of the Black Rod." "Married, 1817, Rev. Wm. Samson, minister of Grimsby, to Maria Nelles. Buried, 1819, James Rogers, innkeeper," and the remark, "a bad profession for any but very sober men." Sept. 23rd, 1822, Poor old Hope. Feb. 23rd—Baptized, Agnes Strachan, daughter of Hon. Dr. J. Strachan, Rector of York, and Ann his wife." Here may be seen the names of most of the Regiments that have been quartered here, 41st 8th King's, 100th, 99th, 70th, Sappers and Miners. Of these we still find traces in buttons picked up at Fort George with these numbers.

Rev. Mr. Addison was military chaplain for many years. In 1810 we find another name as performing baptisms in that capacity. The last entry in this hand is 1827. In tremulous characters signed instead of full name, "R. A." And here, in another hand, is recorded the burial of this venerable man, whose zeal, piety and kindness of heart we have seen told all unwittingly in these pages.

"Oct. 9th, 1829—The Rev. Robert Addison departed this life on the 6th, in the 75th year of his age." On the outside wall of the church is a large tablet to his memory, and inside another with this inscription :

"In memory of Rev. Robt. Addison, first missionary in this district of the venerable the Society for the Propagation of the Gospel in Foreign parts. He commenced his labors in 1792, which, by the blessing of Divine Providence, he was enabled to continue for 37 years. Besides his stated services as minister of St. Mark's in the town, he visited and officiated in different parts of this and adjoining districts until other missionaries arrived. He was born in Westmoreland, England. 'Remember them which have the rule over you.'"

The Church was consecrated in 1828, on Sunday, Aug 3rd, by the Hon. and Rt. Rev. Charles James, brother of the Earl of Galloway, and Lord Bishop of Quebec, in the presence of His Excellency Sir Peregrine Maitland, K.C.B., his staff, and other dignitaries. Morning prayer was said by Rev. Robt. Addison, the lesson and litany by Rev. Robert Green, the assistant minister, the Bishop preaching.

So far, I have not met with any documentary evidence to show exactly when the church was built, or how long in process of construction. The new part can be plainly seen forming the cross, while the nave containing the tower is the old part, as shown by the color of the stone. The pulpits, curiously carved, have the date 1843.

Before the church was built, the congregation seems to have met in the Court House, near the site of the present one, and in the interval during and after the war in the Old Indian Council Chamber, afterwards used as a hospital, lately burned down. This last, with the buildings known as Butler's Barracks, was not burned with the rest of the town, as the British troops were reported to be entering, and they were thus saved. Here are two letters brought to my notice by our distinguished litterateur, Mr. Wm. Kirby, which have been lying forgotten, and now after seventy years throw a flood of light, giving us information unexpected as it is invaluable, and which, through the kindness of the

Rev. Archdeacon McMurray, I have been allowed to copy. They were written by Col. Wm. Claus, to Hon. and Rev. Dr. Stuart asking assistance from the Society for the Propagation of the Gospel.

NIAGARA, U. C., Jan. 18th, 1818.

"Anxious that something should be done towards rebuilding our church, which in the winter of 1813 was unfortunately destroyed by the enemy at the time our town was burnt. I would not take this freedom if there appeared the most distant prospect or steps taken to make it even in a state that we could attend Divine Service, but during this season it is hardly possible to attend. It remains in the state the Commissariat put it in for the purpose of storing provisions in after we repossessed ourselves of the frontier, with the trifling addition of a temporary reading desk and gallery for the troops. Your Lordship saw the state it was in last summer. Nothing whatever has been done or likely to be done. It is not even weather proof. The church was made use of in 1812 as an hospital for the wounded. We were deprived of our all and have barely the means of getting covering for ourselves and families, to which must be attributed the melancholy state the church remains in, &c., &c."

The next letter is dated Niagara, 20th Sept., 1820, and first speaks of the visit formerly paid and goes on thus : "It may not be amiss to recapitulate. Previous to war of 1812 the small congregation of Niagara erected at their own expense a church which cost £1200 cy. After its destruction by fire, application was made in 1816 to His Majesty's Government for some aid towards putting it into a state to perform Divine Service in, when His Majesty was graciously pleased to order £500 stg. which has been received and applied, but falls short of accomplishing our wish. Our congregation are too poor to expect much from them. From their living within gunshot of the enemy's lines, they suffered the loss of all they possessed, burnt out and plundered of everything, and they had really not yet recovered their misfortunes from the late unhappy events, &c., &c."

The answer to this letter is dated 25th Dec., 1820, mentions

that the Society had lately placed money in the hands of the Bishop of Quebec for aid in building churches and refers writer to him.

The churchyard is very interesting and also unique, for here may be traced the rifle pits constructed during the war. The church was used by both armies, for after the battle of Queenston Heights it was used as a hospital for our wounded, then by the Americans as a barracks, and again by our own commissariat. What an eventful history! Could these stones speak, (and do they not speak eloquently of the past?) what disputed points in our history might not be cleared up? The lover of the curious may find many strangely pathetic and sometimes strangely grotesque lines here, the desire to be remembered being so strongly implanted in the human breast, but I only copy here those having some bearing on the history of the place.

Length of service seems to be the rule, for in the graveyard is an inscription: "In memory of Jno. Wray, 50 years parish clerk of St. Mark's, who died at an advanced age, Oct. 6th, 1846." The oldest record is placed inside the eastern door, having been found partly covered up in the graveyard and placed here for safety. It is rudely carved and imperfectly spelled by some hand unskilled in, or all unused to such work:

LENERD BLANCK

DESeACED

5 AUG

1782

Not many feet from the church is the large flat stone, so often visited, hacked and marred, for to such an ignoble use as a butcher's block were, these sacred memorials put in 1813. The hatchet marks have almost obliterated some of the words,

"To the memory of Charles Morrison, a native of Scotland, who resided many years at Machilimacinae as a merchant, and since the cession of that post to the United States became a British subject by election; for loyalty to his sovereign and strict integrity he was ever remarkable. He died here on his way to Montreal on the sixth day of September, 1802, aged 65."

In the porch, at the north door of the older part of the church is a tablet which brings back to us the rattle of musketry and rush of foemen the day when Niagara was taken.

"In memory of Capt. M. McLelland, aged 42 years, Charles Wright and Wm. Cameron in the 25th year of their age, of the 1st Regiment of Lincoln Militia, who gloriously fell on the 27th day of May, 1813, also Adjutant Lloyd of the 8th King's Regiment of Infantry.

As lurid lightnings dart their vivid light,
So poured they forth their fires in bloody fight.
They bravely fell and saved their country's cause,
They loved their Constitution, King and Laws."

The last three words, it is needless to remark, are in capital letters. In excuse for the absence of poetry in these lines, it may be said that the people of those days were too busy writing history with their swords to trouble about elaborating musical couplets or quatrains.

Here we unroll a page of history, a name handed down to obloquy by the skill of the poet and the imaginative powers of the sensational writer, but no doubt Time, which rights many wrongs, will do justice to the memory of one so bitterly spoken of by English poet and American historian: when even Henry VIII. finds a justifier, we may hope to see some histories we wot of revised. The poet Campbell acknowledged his information on the subject had been incorrect, but how difficult to rectify the wrong!

"Fear God and honour the King. In memory of Col. John Butler, His Majesty's Commissioner for Indian Affairs, born in New London, Connecticut, 1728. His life was spent honorably in the service of the Crown. In the war with France for the conquest of Canada he was distinguished at the battle of Lake George, Sept. 1755, at the siege of Fort Niagara, and its capitulation 25th July, 1759. In the war of 1776 he took up arms in defence of the unity of the empire, and raised and commanded the Royal American Regiment of Butler's Rangers. A sincere Christian as well as a brave soldier, he was one of the founders and the first patron of this parish. He died at Niagara, May, 1796, and is interred in the family burying ground near this town. Erected

1880."

Outside the eastern wall is the story of one who has been fondly remembered, for his tragic fate is recorded also inside the church on a marble tablet.

"Sacred to the memory of Capt. Copeland Radcliffe, of His Britanic Majesty's Navy, who fell whilst gallantly leading on his men to board one of the enemy's schooners at anchor off Fort Erie on the night of the 17th August, 1814." One is erected at request of brothers and sisters by his nephew, the other by Capt. Dawes, R.N., at request of his mother. We cannot but drop a tear to the memory of a brave young sailor, Another near this, "Donald Campbell, Islay, Argyleshire, Fort Major of Fort George, died 1st Dec., 1812. Interred on West side of Garrison Gate at Fort George." Also the name of Lieut.-Col Elliot, K.C. B., who fought in the Peninsular war, Col. Kingsmill, and a daughter of Chief Justice Sewell. In the church altogether are fifteen tablets, two in the vestibules and three on the outer walls. It may be noted that seven are to military and naval heroes, four to clergymen; four women's names are here handed down.

Much might be said of the beauty of the spot, of the quaint pulpits and vaulted roof, of the chime of bells and the air of quiet repose, but where so many facts have to be recorded, the æsthetic and the emotional must be left for another pen or another time.

In turning now to the history of St. Andrew's we find many places where the records seem to touch, and each help out the other, where the story of one corresponds with the other, and again is widely different. While much attention has been attracted to the beautiful old church of St. Mark's, to which so much romance clings, from the fact that it is almost the only building now left which was not totally destroyed by the fire of 1813, very little is known of the early history of St. Andrew's. The graveyard too is comparatively modern, as all denominations used that of St. Mark's for many years. There are no old grey stones mutilated by the hand of war, no tablets in the wall, no stained glass to give that dim religious light some so much admire. The present church is a square solid uncompromising looking structure of brick and stone with a belt of solemn pines on the north and



St. Andrew's Church, Niagara.

west. While St. Mark's was built of solid stone, these church pioneers built of less enduring material, and thus nothing is left of the building of 1794, built on the same spot as the present church, erected sixty years ago. The history of the church is preserved in an old leather-covered book, with thick yellow paper, dated 1794, and curious glimpses are given of our country's progress. The oldest Presbyterian church in Ontario is believed to be Williamstown, 1786, which with several others in the vicinity was presided over by Rev. John Bethune. This ranks next. It may easily be seen that St. Mark's had an immense advantage, with a settled clergyman, with a salary from the Society for the Propagation of the Gospel of £200, while St. Andrew's struggled under a load of debt for many years, with many breaks from the confusion and distress caused by the war, could only have been kept alive by the strenuous exertions of its members. We find many of the same names on the records of both churches. We find baptized in St. Mark's in the breaks in the history of St. Andrew's. Many of the residents had pews in both churches. It is interesting to note that while St. Mark's register uses the name Niagara, and Newark never occurs, St. Andrew's record uses the word Newark from 1794, and in 1802 the name Niagara occurs. As a matter of history the name Niagara was formally resumed 1798.

The record dates from 30th September, 1794, and reads thus: A number of people met this day at Hind's Hotel, and resolved that "as religion is the foundation of all societies, and which cannot be so strictly adhered to without having a place dedicated solely to divine purposes, that a Presbyterian church should be erected in the town of Newark and that subscriptions for that purpose be immediately set on foot as well as for the support of a clergyman of the same persuasion." The committee consisted of John Young, Four Mile Creek, Chairman; Ralfe Clench, Andrew Heron, Robt. Kerr, Alexander Gardiner, William McLehland, Alexander Hemphill, any three to form a quorum in trivial matters, but in matters of importance the whole to be assembled. Here follows a bill of lumber, the size of the timbers required would move the wonder of our modern frames, 8x12 and 6x8. We see the size of the building to have been 40x32. No grass

was allowed to grow under the feet of these pioneers, for the next day 1st October, follows an agreement binding them to support Rev. John Dun, promising to pay £300 for three years, £100 per year with house room, a previous copy having been made out 23rd Sept. The agreement is from 30th June for the same year, showing that they had enjoyed his services from that date. Then follows an agreement as to windows, there being sixteen with 40. 24 and 12 lights respectively. A petition to Land Board for four lots in one square 157, 158, 183, 184. By referring to a plan of the town, we see that the first church stood where the present one now stands. A copy of subscriptions for building the church, different sums subscribed from 8 shillings to £10, while the amounts promised for the support of clergyman are about the same per year. Andrew Heron is appointed Treasurer, and "this is to be made public, as the frame is shortly expected down and the money will be wanted for the purpose of paying for the same." The whole amount subscribed at the time was £215, of which £150 is marked paid. Among the names is that of Samuel Street, £8.

Then follow receipts from Rev. John Dun of yearly salary: plans for seating and pewing church are brought forward Sept. 1795. On March, 1796, a sexton employed for £6 N.Y. cy. On the same date pews to be let for £3 and £5 each. Here appear the names of Col. Butler, Peter Ball, Daniel Servos, Andrew Heron for sums as high as £10. The 21 seats let this day amount to £150. The last receipt given by Mr. Dun is 8th May, 1797. His name is found afterwards among the pewholders as he gave up the ministry and engaged in trade. The next business meeting is Sept. 2nd, 1802, when the Rev. Jno. Young of Montreal is engaged, to have the privilege of teaching a school. The same day the thanks of the meeting are given to Mr. John McFarland for the bell which he has been pleased to present to the church. Again the seats are let and the names of William and James Crooks, John and Colin McNabb, Jas. Murhead, the heirs of the late Col. Butler, who, we find from St. Mark's register, died 1796. Then follow lists of payments for glass, putty, stoves, stovepipes, rum for glaziers, rum for raising (2 gallons), interesting as shewing the prices then, rope for bell, "rope wetted,"

whatever that may mean I leave for wiser heads; covering and foundation for steeple, so that we see the first church had a spire as well as the present; charge for ringing the bell. Accounts from 1804 to 1812, all in a peculiar large hand, the writing almost filling the line, and though so large exceedingly difficult to read. All this time, although there was considerable debt, Mr. Heron seems to have advanced money when needed. We find in 1795 a "large balance unpaid and a great deal to be done to make the church convenient and comfortable." An obligation drawn out requesting "loan of money from those who were able to loan any to this laudable purpose, that the building be not impeded."

The baptisms in this book are only from Aug. 1795, to 1802, except two daughters of A. Heron, recorded in his own peculiar hand 1809 and 1814, Nov. 27th, the latter nearly a year after the burning of the church. The baptisms are performed by the regular ministers and others called visiting ministers. One in 1792 by Rev. John McDonald from Albany, U. S. The children of Ebenezer Colver, township of Louth are entered as baptized in 1781, 1783 and 1791, earlier than any in St. Mark, but the performing Clergyman is not mentioned, but showing that in those early days this duty was not neglected. Rev. Mr. Mars, a visiting Clergyman from 1st Feb. to 14th March, 1801, baptized several. Here we find the good old word "yeoman" used.

Here is a notice which seems to show friction of some sort. "Resolved that this church is under the direction and control of the majority of the trustees and not subject to the direction of the clergyman." "Resolved that the pulpit, being part of the church, is subject to the majority of the trustees." Provision, however, seems to have been made even at that early date for their share in government, of the *minority*, of which our politicians may take a note. "Resolved that in case of a division of the Society the church shall be held alternately by each party, that is one week to one party and one week to the other. The key of the church to be left at all times with the trustee residing nearest to the church in order that the majority of the trustees may know where to find it when they may see fit to admit a preacher."

In 1804 Mr. Heron presented an account for £176 8s. 3d. lawful money U. C., inspected and approved, as also account of Mr. Young £27, also approved. Of these we shall see more as the years roll on. Resolved that in 1805 that Andrew Heron be clerk. April, 1805, persons named are authorized to obtain services of a clergyman at the rate of £75 and £50 to teach 13 pupils, if he be inclined, in Latin, Greek and Mathematics. In this obligation to pay, the word dollars occurs for the first time. In 1809 the Rev. John Burns gives half his time to church, the pews to be let for one-half of that in 1796. His name is also mentioned in 1805 and appears during the years 1810—11, 16, 17, 18. He, it appears taught the grammar school and gave part of his time to the congregation, as sometimes he is mentioned as preaching every third Sunday and sometimes every fourth.. Different efforts seem to have been made to obtain a Presbyterian of Established Church of Scotland, in 1806, communicating with Rev. Jas. McLean, of Glasgow, agreeing to pay his expenses out. He actually preached during June, July, August, the church to be open to Rev. John Burns when it did not interfere with any other engagement of Trustees. In 1809 subscriptions set on foot to finish the church. From 1812 to 1816 there are no records. No doubt, the war scattered the people and broke up the congregation. Here again St. Mark's had a great advantage, a resident clergyman and a stone church not entirely destroyed; for heavy as were the timbers of St. Andrew's, they only fed the flames more fiercely.

In 1818 agreement with Rev. Chas. Jas. Cook. Then in 1820 a petition to the Earl of Dalhousie for a sum of money to build a church in town and give title to land on which former church did stand. A collection at Divine Service to repair windows and building as far as necessary for comfort of congregation (supposed to be school house). In the *Gleaner* lying before me for 1818, published in Niagara, is an advertisement of "annual meeting of Presbyterian Church, to be held in school house. The accounts of money received and expended in building school house will be produced."

In 1820 a letter asking for the services of Rev. Thos. Green, who

had preached for them a few weeks and with whom they were pleased. At a meeting in the school house, held 1821, "Resolved to put themselves under the Presbytery." Here follow signatures and signatures, sadly diminished from those before the war. In 1821, Rev. Mr. Smart, of Brockville, who was present, was appointed their Commissioner, on the 21st Dec. elders were nominated, Rev. John Burns presiding. Scarcely any records for 1822-23, but in 1824 is presented the former account of £176 8s. 6d., with interest for twenty years, making the whole sum almost the amount, £400 allowed by Government for loss of the church. £100 had been received and paid on this account. Some interesting items occur. Paid for deed of church, £6 14s. 6d.; passage to York and back, £1; detention there two days, 10s. There seems to have been no settlement of this account till 1833 when follows in small clear writing almost like copper-plate of W. D. Miller, "amount due the two persons named, £203; interest for 9y. 4-2-3 m. from 1834 till the church was burnt." This is signed by James Muirhead, Robert Dickson, Wm. Clarke, perhaps as arbitrators, or who state this to be the decision of the majority of the trustees.

The wheels of state must have moved slowly, as this sum £400 demanded in 1820 from the Government, awarded in 1824, was not paid for several years and then only in instalments of 10%, 25 &c. In 1828, Rev. Mr. Fraser was engaged for two years and in 1829 a call was sent to the Presbytery of Glasgow offering £150, and the Rev. Robt. McGill was sent out. Now come various interesting items bearing on the vexed questions of Clergy Reserves, status of Presbyterian minister, &c. Fancy a proud, dignified man like Dr. McGill coming from Scotland where he was a minister of the Established Church and finding that he was not allowed to perform the ceremony of marriage. Here are extracts from the dignified and rather curt letter he writes.

"SIR, — I understand it to be required by the law of the province that a minister in connection with the Established Church of Scotland . . . must yet submit to request of the General Quarter Sessions authority to celebrate marriage, even among members of his own congregation . . . although I regard

this law as an infringement of those rights secured to the Established Church of Scotland by acts of the Imperial Parliament of Great Britain . . . it seems expedient that I should conform to it, until that church to which I belong shall procure its abrogation as an illegal violation of its rights. I request, therefore, that you will give notice to all concerned that I intend . . .”

Also in this connection comes a copy of certificate to the Governor's office, York, for the share of money allotted by Her Majesty's Government for support of ministers of Church of Scotland. In 1830, subscriptions for a new church, this is seventeen years after the town was burnt, they having worshipped in the school-room where the Sexton's house now stands. Also a subscription for the sacramental silver vessels which cost £20. On looking over the names we find many familiar to us, but so far as I know of the eighty names signed sixty years ago of various sums from £10 to £50, there are just two living now, Wm. B. Winterbottom, Niagara, and Gilbert McMicking, Winnipeg. Such well known names are here as Robert Dickson, Walter H. Dickson, Lewis Clement, Andrew Heron, Thomas Green, Edward C. Campbell, Robert Hamilton, Daniel McDougall, Robert Melville, Jas. Crookes, Jno Claus, John Rogers, John Wagstaff. The whole sum subscribed was £760, the church to seat 600. The name St. Andrew's was now used for the first time, salary of the clergyman £175 with Government allowance and promise of manse, as soon as possible. Next comes Incorporation of church and the plan of the church and names of those who purchased seats, of whom there are now in the church representatives of six. In 1834, old meeting house was rented for £12. 10s. In 1836, directions to advertise for a precentor in the newspapers of the town. Belonging to this period are the Communion tokens, bearing the inscription, “St. Andrew's Church, 1831, R. McGill, Niagara, U. C.,” which are now in demand by collectors of coins and may yet be quite rare if this rage of numismatists continue. Now comes the vexed question of the Clergy Reserves in the form of a petition to Sir Francis Bond Head for a due support from lauds appointed. &c. Now that the bitterness and rancor caused by this subject is forgotten we may quote without risk of wounding any one the



Rev. R. McGill, D.D.

works of the petition to Sir. John Colborne showing the national characteristics of this people, a stern determination to have their constitutional rights and to gain them not by violence but by constitutional means. The petition goes on to state that "they feel aggrieved by an act of the Lieutenant Governor, establishing a rectory by which their rights are infringed and which is incompatible with privileges granted by the Treaty of Union between England and Scotland, privileges belonging inalienably in a British colony to subjects of Scotland as well as subjects of England." The institution of the rectory it is said "recognizes the incumbent as sole spiritual instructor of all residing within its bounds and places them in same relation to the Establishment as Dissenters of England are to church established there." To this are signed 128 names, of those the only ones now known to be living are A. C. Currie, Wm. Barr, Jas. McFarland.

Annual meeting 6th February, 1838, we have a glimpse of the Rebellion, "as meeting was unavoidably deferred on account of disturbed state of country from late insurrectionary movement, and piratical invasion from frontiers of U.S., the members being engaged in military duty." In 1838 comes the appointment of Jno. Rogers as Treasurer, which position he held till his death in 1883, almost 46 years. It may be noticed that while there have been only three incumbents in St. Mark's, and in St. Andrews, so many changes, the latter church had the advantage of three faithful officers who term of office reaches almost to a century.

In 1830, in acknowledgment of sacrifice made by Rev. R. McGill remaining in Niagara instead of accepting a call to Glasgow, a subscription to raise the sum of £300 as a New Year's gift from his congregation. In 1840, reference to school kept by Jas. Webster in school room under control of church, in 1842 called St. Andrew's Church School, and to avail themselves of Act passed in Parliament in regard to common schools. A paper bearing on the subject of Clergy Reserves came into my hands some years ago which I copied. Singularly enough it is not found in this book, as a parchment copy was kept. It is a petition to the Queen in 1842, that, "in consequence of mistakes made in the census of 1830, members of Presbyterian Church were

underrated in settlement of Clergy reserves in 1840, and that relief be granted for this wrong." It is signed only by heads of families, 142 names, giving number in each family, making 628 altogether. This was in the palmy days of Niagara, when the church was crowded above and below; in 1844 only one seat and two half seats were not taken, during ship-building at the dock. Of the names signed to this petition only one person is now living Alexander R. Christie, Toronto.

A legacy of £750 was left by John Young to the church and a statement is made that part of it is invested in Montreal Harbor Loan, Rev. Mr. McGill reports that he has received £52 10s. in interest for the balance which by condition of the will he could use for himself but minutes go on to say, that he generously allows to church. The only tablet in St. Andrew's is in the southern vestibule, reading thus:—"Sacred to the memory of John Young, Esq., long a merchant in Niagara, returning home in pain and infirmity he was drowned in Lake Ontario, where his body rests awaiting the hour when the sea shall give up her dead. In his last illness concerned for the spiritual welfare of coming generations he ordained a bequest for the perpetual maintenance of divine ordinances in this church. He met death July 29th, 1840 aged 73. Pray for the peace of Jerusalem, because of the house of the Lord I will seek thy good." In 1845 a presentation to Dr. McGill, on occasion of his leaving for Montreal, of breakfast and tea set of massive silver. To this are signed 64 names, of whom now living are Thos. Elliot, Andrew Carnochan, Jas. McFarland. It is singular that while Montreal gave a minister to Niagara, in its earlier days the chief city of Canada was now indebted to Niagara for an able preacher. The present manse was built by Dr. McGill, and purchased from him with a legacy of Mr. Young, as the handsome pulpit was the gift of Mr. Young.

Among the names signed in 1850 to the call to Rev. J. B. Mowat now professor of Hebrew, Queen's University, now living are only Jno. M. Lawder, Jas. G. Currie, James M. Dunn, John Currie, Andrew Torrance. The memory of Rev. Dr. Mowat is yet cherished in Niagara. In 1851 is noticed the very handsome sum paid in to support of the church by non-commissioned officers

and privates of Royal Canadian Rifles here, who attended St. Andrew's. In 1832 is purchased a bell; having enjoyed the use of one for nine years, 1804 to 1813, they were without one for forty years. In 1854 a Glebe is purchased with £150 offered by Clergy Reserve Commissioners, they afterwards raised £50 to complete the purchase. In this period the church twice sustained serious injury from storms, the roof being taken off and other damage sustained.

Of the names signed to the call to Rev. Chas. Campbell in 1858 we have a startling commentary on the slow but sure approach of death, of 68 names only four persons are now living, Jas. M. Dunn, Jno. Blake, Thos. Elliot, Robt. Murry. Having now come to comparatively recent times we may fitly close with an extract from the records of St. Andrew's, on the death of Wm. Duff Miller, which goes on in stately periods thus "who for the long period of half a century had been a most valuable member, taking on all occasions a deep interest and acting a faithful part in the temporal and spiritual affairs of the church, being one of that little company of excellent Christian men (himself the last survivor) that during a lengthened probation of trial and suffering arising chiefly from the want of regular ministerial services, managed and kept together the Presbyterian congregation of Niagara when in the year of our Lord one thousand eight hundred and twenty-nine, their laudable efforts were at last rewarded, by the Church of Scotland's ordaining and inducting a minister to the pastorate; the deceased, the following year on the completion of the ecclesiastical organization of the congregation to church ordinances, was ordained to the Eldership, which office he worthily and actively filled to the day he rested from his labors."

Yes, these pioneers of St. Andrew's and St. Mark's did noble work, after life's fitful fever they sleep well. May those of the present day not prove degenerate sons of such noble sires, but in the duties of every day life write history so that those of a day as far advanced on the light and civilization of ours as this is of the days of which we have been giving the record, may say of us, "they did what they could."

Since writing the above, two centenials have been held in the town, that of St. Mark's held 9th, 10th, and 11th of July, 1892, and that of St. Andrew's, held 18th, 19th and 20th of August, 1894, in each case the meetings being largely attended, especially by the descendants of the members of these churches a century ago, they often having come long distances. In St. Mark's a brass tablet was unveiled with the following inscription :—

"To the Glory of God. This tablet is erected by the congregation of St. Mark's church in grateful commemoration of the 100th anniversary of the foundation of this parish, on the 9th of July 1792. The nave of the church was built about 1807, and burned during the war of 1812, the walls only remaining. It was restored 1825, and enlarged to the present dimensions in 1843. During the century the living has been held by the following incumbents : The Rev. Robert Addison 1792 to 1839; the Rev. Thomas Green 1839 to 1857; the Rev. Wm. McMurray, D.D. D.C.L., Archdeacon of Niagara, to the present time, assisted since 1888 by the Rev. J. C. Garrett as curate."

In consulting the archives of Canada several items have been found definitely fixing the date pretty conclusively of the building of St. Mark's. The evidence at least is of a negative nature shewing that St. Mark's could not have been built before 1802. A sum of money had been granted from England and a letter February 24th, 1797, from Peter Russell to Lord Portland asks leave to have churches built at Newark, York, Cornwall, there being already one at Kingston. On Sept. 11th, in a letter from Lord Portland to Peter Russell, £500 has been granted. Feb. 20th, 1798, no part of the money appropriated had been applied for and recommends that subscriptions be raised by inhabitants, sites chosen and church wardens elected. In 1802 money is apportioned to Sandwich £200, Niagara, £100, York £300, Cornwall £200. In the places mentioned the people are building, or preparing to build, and are applying for their proportions. Mrs. Simcoe writes 26th July, 1792, "there is no church here, met for service in Free Mason's Hall where divine service is performed on Sunday."

Many of the inscriptions are remarkable for their bold flights of fancy; the exigencies of rhyme, rhythm and syntax are boldly



Rev. Thos. Green.

met and conquered. A few examples may be given. Over the
Trumpeter H. M. Royal Artillery's Division,

"Here lies within this silent grave
A Royal Soldier brisk and brave,
Who suddenly was snatched away,
From off this sodden foot of clay."

Another dated 1802 :

"So weep not, drie up your tears ;
Heare must i lie till Christ Apears."

No faint praise is this :

"Here lies as much virtue as could live."

Another :—

"Filial affection stronger than the grave,
From Times' obliterating hand to save ;
Erects this humble monument of stone
Over a father's and a mother's bones."

How different from the simple name and age of the present
time or the few appropriate words on monuments lately erected
here.

"The memory of a life nobly rendered is immortal ;"

Or

"Laid here in faith, hope and love all that is mortal of—"

Of St. Andrew's too, some later information may be given. The
centennial celebration held on Aug 18th, 19th, 20th, was well attend-
ed, the Premier of the province, now the Lieutenant Governor,
Sir Oliver Mowat, was present and made an address, which sup-
plied many links in the history of the church while the Hon.
Beverley Robinson the late Lieut. Governor, followed in a short
pithy speech. A tablet was unveiled by Rev. Prof. Mowat, a
former pastor, having the following inscription :—
1794—1894.

"In grateful commemoration of the one-hundredth anniversary
of the organization of this congregation, this tablet is erected by
the members of St. Andrew's Church, Niagara. The first building
begun in October 1794 and erected on this spot was burnt in
the war of 1812-14. The congregation met in St. Andrew's
school room on the north corner of this block, for some years.
The present church was built in 1831. The ministers have been:

Rev. John Dun, Rev. John Young, Rev. John Burns, Rev. Thos. Fraser, Rev. Robert McGill, D D., Rev. Charles Campbell, Rev. William Cleland, Rev. J. W. Bell, M. A., and the present pastor Rev. N. Smith."

In the graveyard too as in that of St. Mark's may be found the names of many of the U. E. Loyalists and of soldiers who fought here, as Donald McDonald of the 93rd Highlanders etc. Here also was buried in 1833 John Crooks, the Superintendent of the first Sunday School in the town. A small tablet inserted in the north wall of the church has the words, "The Minister's Burying Place". Is it not strange that in all those hundred years no minister of the church died here so that but for an infant of a day this square is unoccupied.

In the Archives of Canada for the year 1891 is a letter dated Newark, Oct. 12th, 1792, from Richard Cartwright. asking for assistance to Church of England in Eastern district and goes on to say that "The Scotch Presbyterians who are pretty numerous here, and to which sect the most respectable part of the inhabitants belong, have built a meeting house and raised a subscription for a minister of their own who is shortly expected among them." This shows that some sort of building had been erected before that started in 1794.

Of these two historic churches the words of George McDonald in the Sea Board Parish may be appropriately quoted. "And when I saw it I rejoiced to think that I was favored with a church that had a history—one in which the hopes and fears, the cares and consolations, the loves and desires of our forefathers should have been roofed—Therefore I would far rather when I may, worship in an old church, whose very stones are a history of how men strove to realize the Infinite, compelling even the powers of nature into the task."

LOCUST GROVE.

The residence of Mrs. J. W. Ball.

By CHAS. A. F. BALL.

The families of Bahl or Ball and Mann intermarried; all or a portion of either or both emigrated from Heidelberg, Germany, to Blofield, in the County of Norfolk, England.

In the year 1690 during the reign of William and Mary some members of the Ball family, purchased from the Crown, lands in the Mohawk Valley at one yolk shilling per acre, emigrated to America and settled there.

In the Revolutionary War, the family remained loyal to the British Crown, and Jacob (the father) with his sons, Peter, Jacob and John, came to Canada in 1782 and engaged in the war on the side of Great Britain in Butler's and Queen's Rangers. Jacob (the father), who was a Captain, was followed to Canada by the greater part of his company, who joined with him in the cause of the Crown. George, the youngest son, with the female portion of the family came to Canada in 1784.

Lands were granted by the Crown in the townships of Louth and Niagara:—the family settled on the latter, about two miles from Niagara.

George, the youngest son, went to the township of Louth, on the Twenty Mile Creek, that part afterwards known as Ball's Mills, where he erected a grist mill, saw mill, woolen mill, cooper shop and general store:—These were largely utilized by the Military in the war of 1812—a portion of a British Regiment being stationed there for a considerable time to guard the mill and other property, whence a very considerable portion of their supplies was received.

During the war of 1812, the home on the Niagara property was burned by the enemy, grandmother being driven out and

only allowed to take a small bundle in her hand. The house, about 70 feet in length, was completely destroyed and with it a quantity of valuables sent there for safe keeping. In 1818 John built the house seen to the right of the picture and in 1820 George built a large brick house, that which appears in the engraving, on the Niagara homestead and in 1821 removed there from Louth with his family and continued to reside there till his death which occurred in February 1854.

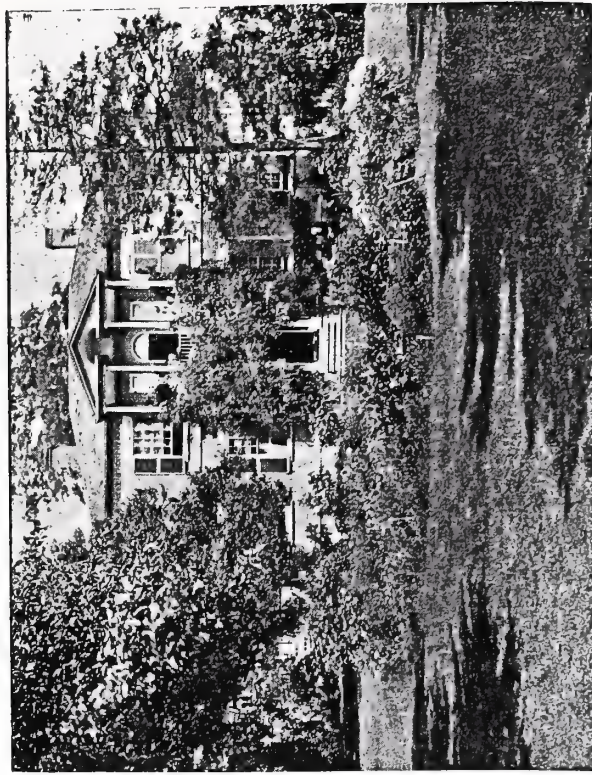
With reference to the aforementioned British regular troops at Ball's mills, there were two companies of the (104th I believe) under command of Captains Brock and Vavasour—Captain Brock was a nephew of General Sir Isaac Brock. The General's hat which was received after the death of the General, was presented by his nephew, Capt. Brock, to my father George Ball. Capt. Brock's wife was with him at the Twenty.

The following lines written on the balcony of the old house, (apparently in red chalk) was distinctly legible for many years after :—

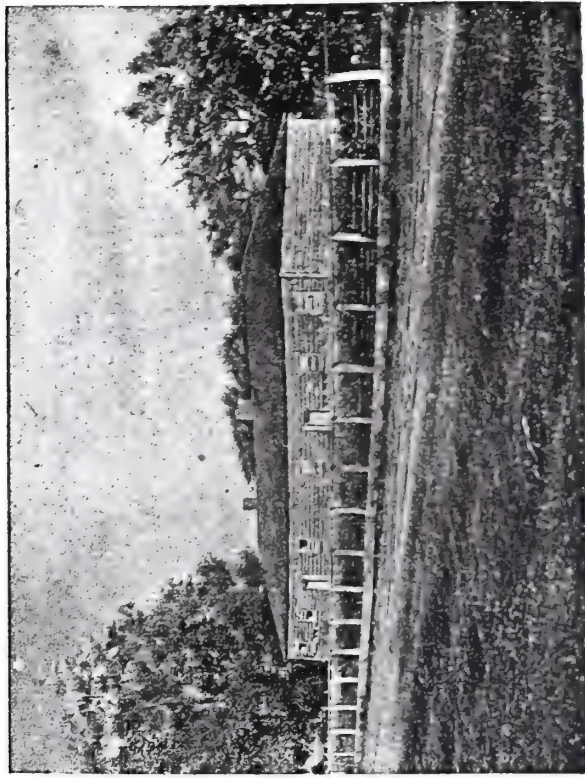
"The blessing of God attend this house
For the kindness they have shown
To the 104th when stationed here,
The country to defend."

(The foregoing memorandum was written by Chas. A. F. Ball, youngest son of George Ball.)

In addition to the above it may be said that of the 1000 acres granted to the family in Niagara township over a hundred years ago, that 750 acres are still in the possession of the family, unlike many families who now own none of the land so granted, and through the length and breadth of Canada are found descendants of Jacob Ball, whose name appears in the list of Butler's Rangers. In the Historical Room is the original Muster Roll of one company of this celebrated regiment dated Niagara 1782. It is headed Lieut. Col. John Butler, Capt. Peter Len Broeck, 1st Lieut. Jacob Ball, Muster roll for 218 days from 30th Sept. 1782 to 9th April 1783 and contains the names of fifty privates three sergeants, three corporals, two drummers, with interesting



Locust Grove, Residence of Mrs. J. W. Ball.



Navy Hall.

remarks as "on command to Oswego or Detroit", "On Duty", "Prisoners of War" etc. Capt. Ten Broeck resigned in January 1783 and Jacob Ball must then have become Captain. Many well known names of U. E. Loyalists occur as Fields, Showers, McMicken, Cassaday, Vrooman, Clendennan, etc.

In a census taken by Col. Jno. Butler in 1782 of the settlement at Niagara the name Ball does not occur but in that of 1783 Jacob Ball is mentioned with 11 acres cleared and Peter Ball 5 acres while others who had come earlier have in some cases 50 acres cleared.

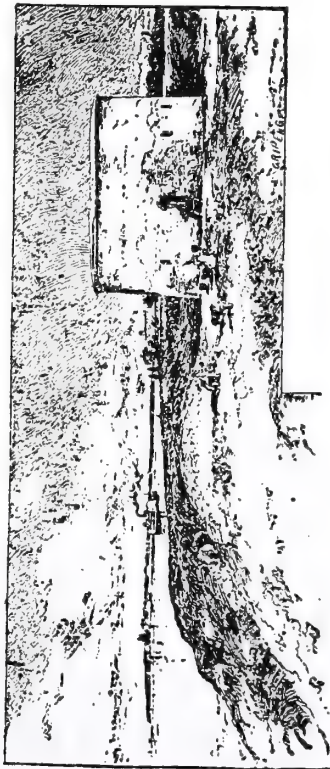
In the family burying ground are inscriptions to Jacob Ball and his three sons, Peter, John and George, while in the old burying ground at Homer may be seen a large raised tomb to the other son Jacob Ball. It is remembered that all the older family spoke German as well as English and also the elder children.

In many documents the name is honorably mentioned. In the papers of 1847 as showing the extended trade of this district, and of Ball's Mills referred to before, in the disbursements of money raised to relieve the distress in Ireland, is the item of 500 barrels flour purchased from G. P. M. Ball, Louth, (the son of George Ball) from Ball's Mills to send to Ireland, and in the list of contributors to allay the want and suffering caused by the famine the name of George Ball, Louth, as giving 16 barrels of flour. There also appear the names of Wm. M. Ball and John Ball among the contributors. Besides this, shewing the liberality of the family in all good works, on the list of life members of the Bible Society giving \$50 at one time, are found the names of Jno. W. Ball, Margaret Ball, Mrs. J. W. Ball, and others. In the list of Grammar School Trustees, Magistrates and other officials the name Ball frequently occurs and in St. Mark's Centennial volume is a portrait of John W. Ball, who for fifty years was an officer of the church as S. S. teacher, Church Warden, or other official capacity.

Mrs. Roe and Mr. C. A. F. Ball who are Hon. Vice-Presidents of our Historical Society are the only survivors of the eleven children of the George Ball referred to above. Ed. J. C.

Correct name was Jacob Ball

Nov 12. 1904



Fort Mississauga.

By JANET CARNOCHAN.

This fort has been called one which never fired a shot in anger, at least as it now exists, for little but the tower, the ramparts and the magazines remain. The earthworks are in the shape of a star and of much earlier date certainly previous to 1796 and at different points there were batteries in the war of 1812. From the Archives of Canada we learn that an Act was passed by the Provincial Assembly at York in 1803 to erect a lighthouse on Mississauga Point, at the entrance of the river near the town of Niagara. In an engraving in John Ross Robertson's History of Free Masonry, the lighthouse may be seen with the lighthouse Keeper's house near it, and on the bank, nearer the town, buildings which must represent the Engineer's Quarters, about the site of the Queen's Royal Hotel. In the engraving in our first pamphlet, from the Philadelphia Portfolios of 1818, representing the taking of Fort George may be seen the river and lake front, shewing the lighthouse, St. Andrew's Church, St. Mark's Church, a battery, Forts George and Niagara on the 27th May 1813.

Dominic Henry, a veteran, in the 4th Batt. Royal Artillery of Cornwallis, afterwards came to Niagara and became the keep-

er of the lighthouse from 1803 to 1814, dying at Niagara in 1829. His wife Mary Madden, we find from the Records of the Loyal and Patriotic Society published in 1818, was presented by them with the sum of £25 in appreciation of her work in serving out refreshments to the British soldiers of Vincent's small force when resisting overwhelming numbers, 6000 against a few hundred, and she is described as "a heroine not to be frightened", and here on the 13th December of the same year fled many inhabitants of the town bringing valuables for safe keeping till the house could hold no more, when the sky was lit up with the conflagration of the town, for the lighthouse on the Canadian side useful to both east and west and the Lighthouse Keeper's house as well, were spared. It is believed that the present tower was built shortly after on the spot where the lighthouse stood, it being taken down, as a light was put on the top of the present old castle at Fort Niagara shortly after; the present lighthouse having been built about 1875 and the light removed from the old castle of 1748. An outline sketch of some of the buildings taken by Gen Seaton Gordon in 1824 and shewing the flagstaff, is in possession of our Society and in Lossing's History of the war of 1812 is a sketch taken by him in 1860 of the various buildings here then, some of them of log, none of which are now to be seen, for it was dismantled in 1870, and the cannons removed and for several years the buildings lay open and uncared for, even the wood work of the tower being destroyed by fire. The remains of the palisades which surrounded the fort may yet be seen but must soon disappear from the sapping of Ontario's ceaseless waves.

For many years the fort and the buildings within the enclosure were occupied by British soldiers. Lately a roof has been put on with what is certainly an offence to the eye, instead of the flat roof to which so many climbed to inspect the cannon, has been placed there a cottage roof with dormer windows. A fort with a cottage roof and dormer windows! The iconoclasts of the present have thus destroyed all resemblance to a fort.

The walls it is believed were built from the bricks brought from the ruins of the town, the broken bricks showing quite

plainly, the walls are at least five feet thick, as may be seen in the loop holes. A letter has lately come to light telling of the construction of the fort. The letter is dated "Hope Cottage Fort George, Dec. 1814" from Mrs. Jenoway to the effect that her husband of the 1st Batt. Royal Scots had constructed fortifications at Queenston. He has the entire command of the Engineers Depot at Fort Mississauga and Fort George. The former is a large new post which he had the direction of at the commencement." Along the shore landed the enemy, stretching to Crookston now Chautauqua and here on the morning after the battle lay in a small space three hundred dead. The late Mr. R. N. Ball told the writer that in a log house then standing, the floor was swimming with blood from the wounded carried in. It is strange that of all that number we only know the names and graves of five. In the old graveyard at Homer is a stone to George Grass who was killed at the battle of Fort George, May 27th, 1813, and in the vestibule at the north door of St. Mark's is a tablet to Capt. Martin McLellan, Chas. Wright, Wm. Cameron and Adjt. Lloyd interred in the graveyard. Lately at Chautauqua in erecting a windmill the skeletons of four soldiers were unearthed, from the buttons it is certain they were British, the bones of these heroes of the past were replated, and it is hoped some mark, however slight, may yet be put there to mark the spot.

Our poet, Wm. Kirby, in his Canadian Idylls has thus described the fort ;

"Its walls thick as a fendal keep with loopholes slashed,
Contain the wreck and ruin of the town.

x x x

"The ruins of its walls and hearths were built
Into this stern memorial of a deed
Unchivalrous in days of war gone by."

It is hoped that as the Historical Societies have requested this fort as well as Fort George and Fort Erie may be placed like Brock's monument in the hands of the Niagara Falls Park Commissioners so that these spots made sacred by the blood of patriots may be protected, preserved, made beautiful so that instead of feeling the blush of shame at seeing the neglect of

points of historic interest we may point with pride to these spots where our forefathers held not their lives dear if they might keep the soil a sacred heritage for their children.

The following sonnet by the present writer when the fort was almost in ruins appeared in the Toronto Week :

"Deserted, drear, and mouldering to decay,
A square low tower stands grim and gray and lone
From Newark's ruins built, its walls storm blown,
When sword and flame alternate seized their prey.
Ontario's waves in rage or idle play
Sap palisade and fort with ceaseless moan,
Shall we historic relics see o'erthrown,
And not a voice be raised to answer nay ?
Four nations here for empire sternly fought,
And brightly gleamed the red man's council fire,
The beacon lights the dancing wave and lea,
Where Brave La Salle both fame and fortune sought.
In fratricidal strife fell son and sire,
Where friends stretch hands across a narrow sea."

NOTE TO CENTENNIAL POEM.

[In the third canto, beginning with the ninth line, reference is made to two venerable, retired clergymen, Canon Arnold, late rector of Fort Erie, and Doctor Ker, for years the church's devoted and beloved missionary to Gaspe. The former, nearly ninety years of age, and some ten years older than Dr. Ker, was hale and hearty ; the latter, less active and, in fact, grown feeble, found it much less easy to get about. This gave Canon Arnold the opportunity of taking the arm of his clerical brother and assisting him in going to and returning from the table of the Lord. It was always to the writer and others a very affecting sight.] JAS. C. GARRETT.

Navy Hall.

A long low building, now to our shame be it said, used as a stable, facing the river, not far from what was called King's Wharf, marked as such in old maps of the town is all that now remains of the four buildings called Navy Hall in 1788, one of which was cleared out, the sails, cordage and other naval stores being removed when Gov. Simcoe arrived in Newark in 1792, no other building being available as a residence. In the Archives of Canada is given the list of expenses incurred in fitting up the building for the use of His Excellency, Col. Simcoe, boards, shingles, lath, paint, glass, putty, nails, sashes, locks and hinges altogether the modest sum of £116 5s. It is mentioned that some of the buildings were erected in the course of the last war (meaning 1775 to 1783) for naval officers but in time of peace repairs were neglected. The map of Mr. Chewett in 1804 shows four buildings, one of these a long structure at right angles to the river and three others parallel with the river. The Duke de la Roche Fancault-Liancourt, who visited Governor Simcoe in 1795, described the house occupied by the Governor as "a small miserable wooden house which was formerly occupied by the Commissaries."

Mrs. Simcoe who was something of an artist made a sketch of Navy Hall in 1794 from the deck of a sloop at the mouth of the river, showing a long building parallel to, and another at right angles to the river.

Some ridicule the idea that the long low building at present standing in the lower part of Fort George enclosure can be one of the original buildings of Navy Hall, but so far the fact has never been disproved and much evidence of a corroborative nature can be adduced. It must be remembered that the building does not stand where it originally did, as some years ago when the late

W. A. Thomson made a cutting through the oak grove with the idea of having the train of the M. C. R. land near the King's Wharf instead of going through the town, permission was asked and obtained to move the building which stood nearer the river than now and almost in the line of the proposed cutting. The house was carefully moved higher up, its position there being a puzzling thing to those who are not aware of this fact.

By many the building was called the Red Barracks, the dull red may yet be seen, and on each door the words "28 men", so that here must have been crowded 56 men of the Royal Canadian Rifles or other regiments of an earlier date.

The much vexed question as to the first Parliament House may yet be settled but so far it is wise not to assert too confidently, since no less than five places have been mentioned, Navy Hall, The Indian Council House, The Parliament Oak, Fort Niagara, Government House near the present Court House, and since Parliament met here during five years it is quite likely that more than one of these can claim the honor.

In a map of 1831 of the Niagara Harbour and Dock Company the position of King's Wharf is given, and Navy Hall a long building, also the terry house the property of Andrew Heron, also farther north at the foot of King Street, the Guard House, in the middle of the street, close to the water.

On account of the fact that the whole of the buildings in the town were burned except two when the Americans left, many think this was built since but it is not certain that they destroyed the buildings in the outskirts which they were using, these would certainly be left to the last and it is an historic fact that the British coming in sooner than they were expected, the tents of the Americans were left standing, some of the buildings of Butler's Barracks, the hospital and Indian Council House, the powder magazine, then why not one or more of the buildings below Fort George which they must have used.

Two or three statements of old residents seem to confirm this; old Mr. Winterbottom who died lately and who was a boy of eleven at the time of the war always in speaking of this building called it Navy Hall. Mrs. Quade, (whose father was Dominac

Henry, the Light House Keeper,) who was born here in 1804 and lived here till 1831, in her frequent visits to the town, crossing from Youngstown always said to her children when passing this building "that is the old Parliament House". Mr. John Alma a wholesale merchant of the town, and who came here in 1830, stored his goods in this building which was then called Navy Hall, this on the authority of Mrs. Colquhoun. All these facts point to the belief that this old house is one of the original buildings which formed Navy Hall.

Here were entertained H. R. H. the Duke of Kent and here on the 4th June 1793, His Majesty's birthday Gov. Simcoe held a levee. Many of the letters of Sir Isaac Brock are dated from Navy Hall and constantly in the Archives of Canada during these early years we find State papers written from or directed to Navy Hall, Niagara. In the issue of Upper Canada Gazette for May 30th, 1793, the expression is used "Council Chamber, Navy Hall" Niagara, shewing that part of the work of the early legislators was done here. Should not then some steps be taken to protect this old building?

Jail and Court House.

The present Western Home which was occupied by Miss Rye's orphan children for twenty-five years was built in 1817 as a Jail and Court House and is well entitled to be called an historic house. The first Jail of the town was situated on the spot known for many years as Graham's Hotel, the Black Swan opposite the Rectory and the Masonic Hall, and an advertisement, Newark 1795 for nails for the use of Jail and Courthouse, signed Ralfe Clench, Superintendent of Public Buildings, shows how early a Jail and Courthouse were necessary. We read that during the war of 1812, there were confined in it and the Block House at one time 400 prisoners, many of them for disloyalty and on the day of the battle of Queenston Heights, there being a brisk cannonade from Fort Niagara on the town and fort, the Jail and Courthouse were soon wrapt in flames from hot shell.

In the Niagara Gleaner 1818 there is a reference to the building of the jail "in that swamp" and in the Spectator of St. Davids, 1816, published by Richard Cockrell, there is an advertisement signed by Ralfe Clench, Clerk of the Peace, District of Niagara, "for the materials required for building the Jail and Courthouse to be delivered between 1st June and 13th July, 50 toises stone, 330 bbls, lime, 200 thousand brick, 20 thousand shingles, squared timber 12x14 of oak and 20,000 feet of pine lumber," the same Ralfe Clench advertising for Jail and Court House in 1795.

In this building, now nearly a century old, many remarkable trials took place and many noted persons were prisoners here. In 1819 Robert Gourlay whose trial is so graphically described by Dent in a passage rivalling the celebrated description by Macaulay of the trial of Warren Hastings, giving a striking word picture of the room, the judge, counsel, prisoner, witnesses, so that the

scene stands vividly before us. Here may yet be seen in the dormitory of these walls and strays from the mother land coming to our far stretching country, above the wide staircase the gallery for spectators but of course many changes have been made since 1870 when it was bought for this philanthropic object.

Our present Courthouse was built in 1847 and the building of 1817 was only used as a jail till St. Catharines became the County Town in 1862 and a jail was built there in 1864. The cruel and harsh treatment of Robert Gourlay and the imprisonment of a Niagara editor for publishing one of his letters, the imprisonment accompanied with a heavy fine and standing in the pillory seems to us in these days a perversion of justice not easily understood. But these were also the days when hanging was punishment for theft as shewn by a notice in the newspaper of 1826. "David Springfield convicted of sheep stealing, sentenced to be hanged; Ben Green stole 10s. sentenced to imprisonment and 30 lashes; Oct. 28th, 1826 great disappointment, great numbers, many from the United States came into town to see three men hung but His Excellency had suspended the sentence. A wagon load of cakes and gingerbread had to be sold at reduced rates." The mingling of the horrible and the grotesque, the desire of the crowds to see the gruesome sight and appeasing their hunger with cakes and gingerbread, is a sad picture of these times. In Sept. 1826 Wm. Corbin and A. Graves sentenced to be hanged each for stealing a horse. In 1837 occurred the remarkable slave rescue which reads to us like a romance too strange to be true. A slave Moseby who had escaped from Kentucky was followed by human bloodhounds and claimed as guilty of stealing his master's horse to escape. While awaiting the decision of the court he was confined in the Niagara jail and when finally an order was given for his return to slavery, a gathering of several hundred blacks watched the jail day and night for two weeks to prevent his being given up. Finally the slave escaped but two of the leaders were shot, the military being called out, the Riot Act read etc. The people of the town generally sympathized with the slave and those who made such efforts to save him from return to bondage.

Here too we read of men being imprisoned for debt, a letter

in a paper of 1832 referring to a charitable lady, Mrs. Stevenson, sending comforts to the prisoners, and the Post Master, John Crooks, sending wood in winter to allay the sufferings from cold. In later days several prisoners were confined here for their share in the Fenian Raid of 1866.

A picture of the jail as it was may be seen in pamphlet No. 2 of our Society and another as it is, and the story of the Slave Rescue. From the appearance now of beautiful flowers, graceful trees and shrubs, one could never imagine that the unmitigated ugliness of the first picture could be transformed into such a scene of beauty as may now be seen. During the twenty-five years of its history as Our Western Home 4000 girls have been sent out from its walls, most of whom have become good citizens, rescued from the over-crowded life of English cities.

The French Count's House.

For by this name was known the residence of Count de Puisaye, a French refugee in the time of the French Revolution, who formed the idea of bringing out from England to a place of refuge in that reign of terror a number of Frenchmen to form a colony. The first appropriation of land was in the county of York but the Count de Puisaye came to Newark and purchased land in 1798 about three miles from Niagara, built a stone house in the French style, part of which still remains. Quetton St. George, whose name was familiar both in Queenston and York was one of the colony. Most of the original building has been taken down but till last summer might still be seen a long low narrow building which formed part of the first edifice. A friend took a kodak view last summer for reproduction in our pages but alas, it was found that just previous to the taking of the picture the house had been modernized so as not to be recognized. Many stories are told of the Count who was a French nobleman of courtly manners, a gentleman of the old school of politeness,—also of one room which seemed to the astonished visitor of those days hung with mirrors, of the brick arch still standing, of the fish ponds,—of the powder magazines and wine cellar. In the war like many other houses the Chateau was used as a hospital.

The Count stayed not many years and the scheme of a French Royalist settlement was abandoned, the Count returning to England, where he died in 1827, but for many years the solid building remained a memorial of the noble French Royalist and even yet, a century later, part of it may be found strong and enduring. He is mentioned by Carlyle, Lamartine and Thiers and we find the name in lands granted to French emigres at Markham and on one of the letters of Surveyor Jones, the improvements at Oak Ridges are mentioned as Puisage's Town.

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